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THE CANADIAN JEWISH REVIEW

A Weekly Newspaper for the Jewish Home

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MASS ARRESTS OF ALIEN, NATIVE JEWS AROUSE FRENCH PEOPLE TO DEMONSTRATIONS, REPORTS SAY

VICHY REFUSES CHRISTIAN ORGANIZATIONS PERMISSION TO AID DISTRESSED; POPE'S SUPPORT TO PLEA IGNORED

"France no longer wants to be the ghetto of Europe," said "Le Matin", of Paris. "More than 10,000 alien Jews who have been arrested in unoccupied France as a preliminary to deportation, will all be sent back to where they came from and whence they should never have gone away."

A special commissariat for dealing with Jewish questions, to be linked with the Ministry of Interior, is to be established. The commissariat will supervise all Jewish schools, synagogues and charity institutions. Destitute Jews are to be aided by a special fund formed from a small percentage of confiscated Jewish property.

German authorities in occupied France ordered the confiscation and sale of all residences of Jews who have fled to unoccupied France. The French Commissariat for Jewish Affairs simultaneously announced that Jews will be allowed to own only one flat or house. All other holdings must be sold under direction of the commissariat.

Of twenty-five thousand alien Jews arrested in the Dauphine, Savoie and Haute Savoie regions in unoccupied France for deportation to German territory in the east, most have already been concentrated at Lyons and since Aug. 7 Jewish men have been sent to Germany every three days in cattle cars for forced labor. The women and children left behind are sent to special camps.

"The German-controlled [illegible] ... have been rounded up.

These arrests are continuing despite appeals to Marshal Henri Petain, Pierre Laval and Fernand de Brinon of the Vichy government by leading Catholic clergymen with the support of Pope Pius XII. De Brinon, Vichy's emissary to Paris, is said to have made it clear to the protesting clergymen that the anti-Semitic program was a definite part of the present government policy.

The Vichy campaign is increasing Switzerland's refugee problem because increased numbers are escaping across the border.

Jewish and other charity groups were reported to have appealed to Vichy to provide safe havens in The United States and elsewhere abroad for 3,500 Jewish children, ranging in age from a few days to ten years, who were left behind during the recent gigantic round-up of 25,000 Jews in occupied France for deportation to Eastern Europe at the demand of the Germans.

There were indications that the Papal plea might at least prevent extension of the anti-Jewish laws now enforced in the occupied zone to the free zone. If applied to the free zone they would affect Jews who were in France prior to the 1936 deadline.

These laws now oblige Jews in the occupied zone to wear yellow identification stars and ban them from all public places, including restaurants and theatres.

The German-controlled Paris press continues to demand that the regulations be applied to both zones but it was reported that Marshal Petain and M. Laval, following the pleas of the Catholic Church, opposed extending the laws.

The church pleas were reportedly made after the Vatican had learned that the Germans asked for a round-up in both zones of German, Austrian, Polish, Czech, Baltic and Jewish refugees who sought safety in France after 1936.

If those round-ups did not meet German needs for farm and mine labor in Silesia and Poland it was said they intended to ask extension of the round-up to include all expatriates who arrived in France after 1933, which would have included all Jews who migrated from Germany after Adolf Hitler's rise to power.

The persecution of Jews in occupied France "recalls the Biblical story of Herod's slaughter of the innocents in Bethlehem," it was said in an article in the "Schweizerische Kirchen Zeitung," journal of the Catholic Church in Switzerland. The abuse of Jews continues, the paper said, despite protests by cardinals, archbishops and other Catholic leaders.

The sole aim at Paris "seems to be to root out the Jews," the article continued. "Jewish mothers and their daughters are imprisoned in a monstrous concentration camp, 45,000 of them being herded together in the Paris Winter Hippodrome, where they are given a daily ration of 200 grams (7.05 ounces) of bread and six liters (1.58 gallons) of water.

"Children are snatched brutally from parents, and scenes are occurring reminding one of the slaughter of the children of Bethlehem."

The newspaper asserted that youths and fathers of families are being sent to the east by trainloads, the only explanation given being that they have "left for an unknown destination."

Cardinals and archbishops of unoccupied France met late in July to protest against the treatment of Jews. The paper said that because such protests are not mentioned by newspapers or the radio, the prelates now are discussing the subject in pulpits.

A Vatican City report to the Swiss newspaper "Basler Nachrichten" said Catholic and Protestant clergymen had joined in protesting against the treatment of Jews by Nazi authorities in Holland.

Reports stated more stringent restrictions for the regulation of Jews were being applied in all countries occupied or influenced by the Germans. The "National Zeitung," of Basel, said that 10,000 Jews had been interned in unoccupied France and are being transported to the east. Most of them, the paper added, lack food, and the Vichy government has refused to Catholic, Protestant and Quaker organizations permission to aid them.

The latest measure restricting Jews was reported from Slovakia, where a registration of Jews was under way as a preliminary to new restrictive legislation.

Intensification of anti-Semitic measures and the deportations increased Switzerland's difficulties in caring for refugees.

A Fighting French spokesman said that the Germans have rounded up at least 30,000 Jews in France during the last two months, including 4,000 children seized recently and sent to concentration camps.

The drive was launched, he said, because of failure of Pierre Laval's campaign to recruit French workers for Germany. It also gave the Germans an opportunity to arrest many suspected sympathizers of the Fighting French leader, General Charles de Gaulle, "particularly in view of the Allied [illegible]."

(Continued on Page Four)

87 U.S. Reform Rabbis Deplore Political Zionism

Leading non-Zionist rabbis in the United States made public a statement of principles which explained their position on Palestine and which emphasized that "we hold that the Jewish people have the same right to live securely anywhere in the world and to enjoy the fruits of their labors in peace as have men of every other faith and historic background."

The statement, signed by 87 Reform rabbis, was made public by Rabbi Louis Wolsey, an outstanding leader, of Philadelphia, Pa. It read: "We, Rabbis in American Israel, who believe in the universalism of Judaism's ethical and spiritual teachings, express our hearty agreement with the following statement drawn up by those who convened in Atlantic City, June 1 and 2, 1942, for the purpose of giving voice to our convictions and to discuss ways and means of securing wider recognition and appreciation of them among our neighbors.

"The special reason for our gathering is in the growing secularism in American life, the absorption of large numbers in nationalistic endeavors and the tendency to reduce the religious basis of life to a place of secondary importance. At this time more than ever, all men for their own good and the good of mankind should give every emphasis to those moral and religious values and principles that transcend boundary lines and hold all men in a common bond of human fellowship.

"We believe that the present [illegible] ... political problems of [illegible] people are inextricably bound up with those of others. To this general rule the problems of our Jewish people constitute no excep-

(Continued on Page Two)

1,200 Jewish Children Sent From Paris

Some 1,200 Jewish children will be evacuated from the danger zone which occupied France has become within the past few weeks, and will be placed in child care homes in unoccupied France, it was announced by Joseph C. Hyman, Executive Vice-Chairman of the Joint Distribution Committee. The Joint Distribution Committee is the chief American agency for aid to Jewish victims of war and persecution overseas.

A grant of $25,000, made by the Joint Distribution Committee to the Ose, Jewish child care and medical aid agency in France, will provide for these children for the balance of the year. This grant is over and above the $86,000 which the J.D.C. will supply until the end of 1942 for the normal program of the Ose, representing 90% of the Ose's income in France.

The Ose maintains 12 homes housing 1,500 children throughout the unoccupied zone. In recent weeks the population of the homes has been augmented by over 200 children who fled across the demarcation line between occupied and unoccupied France without organized assistance. Some were accompanied by their parents; many others, as young as 10, crossed alone, penniless and empty-handed.

Descriptions of the events in Paris on July 16 and 17 when thousands of Jews were arrested for deportation to the East, which have reached the Joint Distribution Committee, place special emphasis on the suffering of women and children.

"The recent deportation to Eastern Poland and occupied Russia [illegible] ... choice of keeping their children with them or leaving them behind, preferred to part from their infants rather than take them along to unknown destinations. It is these

(Continued on Page Two)

Jew To Direct Welfare Work Of Australian Army

Colonel Harold Cohen, former Red Cross Commissioner in the Middle East, has been appointed to the position of Director of the newly created Amenities Organization for the Australian Army. Mr. Forde, Army Minister, said he was very gratified that the services of such a fine soldier and able administrator were available.

Col. Cohen, who served with distinction as Commanding Officer of the 8th Brigade, Australian Field Artillery during the 1914-18 war, returned recently after nearly two years' service as Red Cross Commissioner with the A.I.F. in the Middle East.

The amenities organization which Col. Cohen will administer is regarded as vitally important for welfare of soldiers in the field. One of the most important of welfare activities is the provision of sport, entertainment and recreation. Mr. Forde explained that the organization would deal with other matters of equal importance. Staffs had been provided at General Blamey's headquarters, and at headquarters of all formations in the field. Each Army Corps, Division, and Brigade would have its amenities office, as would all large hospitals and each line of communication area.

Importance of military concert parties, for which ample provision had been made, was emphasized by Mr. Forde. These would enable high quality entertainment to be provided wherever servicemen might gather close to large cities or in forward areas. Mobile cinema units had been provided [illegible] ... sport of all kinds.

Dutch Jews Were Warned By Leaders To Wear Badges

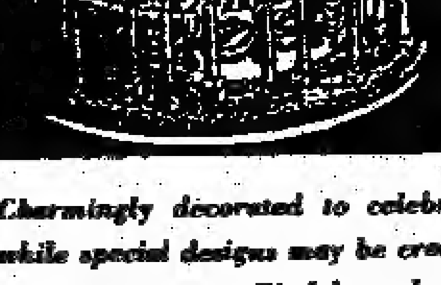
Following the Nazi order compelling Jews to wear the Shield of David emblem, sermons were preached in a large number of churches in Holland declaring that the Shield of David is not a sign of shame but a badge of honor, and that no power on earth could destroy its dignity.

The Nazi Volk En Vaderland commented bitterly on the common stand taken by Dutch Protestants and Catholics against anti-Jewish persecution. While the ideal of Christian unity, it complains, had never before been attained, now "the Jewish Star has the honor of uniting Protestants and Roman Catholics."

That the badge-wearing regulations were defied by many Jews is to be seen from an announcement issued by the two presidents of the Amsterdam Jewish Council, A. Asscher and Professor E. Cohen, in which they warned the Jews that infringements of the Nazi order might lead to "serious consequences."

The announcement, which obviously was issued by the order of the Gestapo, was published in the official organ of the Council, the Joodsche Weekblad. The journal also gave detailed instructions on how and when the yellow star was to be worn. The star must be worn conspicuously, it says, as soon as a Jew leaves his house. Therefore, "in order to avoid difficulties" it is advisable to sew the star not only on one's coat, but also on all outer clothes worn indoors. "The star must be worn in all public places, such as restaurants, theatres, cinemas, and Synagogues, and also by shop assistants, factory workers, school teachers, and school children over six years of age, and in hospitals by doctors, nurses, and technicians. In doubtful cases information should be sought from the Jewish Council, as the pleading of ignorance will not be accepted as a mitigating circumstance by the authorities in imposing penalties."

Instructions were even given on the best methods of giving the yellow star the longest possible life. Soaking the star in vinegar or alum solution was recommended for making the color durable.



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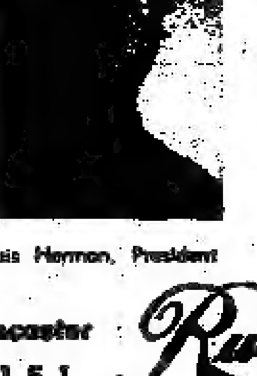
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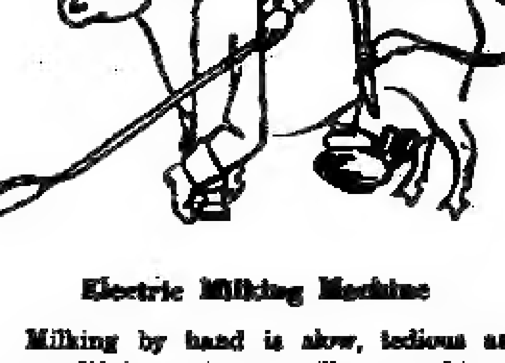
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Social Notes—Montreal

Mr. and Mrs. J. Butler, of New York, en route from Murray Bay, have reurned home, after visiting the latter's parents, Mr. and Mrs. Abe Bronfman, Westmount Avenue.

Mr. and Mrs. Albert Michael, who were living in Winnipeg, have taken up their residence on Victoria Avenue.

Mr. and Mrs. L. Abbey, Sherbrooke Street West, visited their son-in-law and daughter, Mr. and Mrs. William Broidy, in Picton, N.S.

Mrs. David Tannenbaum, Sherbrooke Street West, has returned home, after visiting her son-in-law and daughter, Mr. and Mrs. Michael Brotman, in Brookline, Mass.

Miss Rose Rabinovitch, Grosvenor Avenue, is spending a week at Muskoka.

Miss Jane Lowenstein, of Nashville, Tennessee, who was visiting Mr. and Mrs. J. A. Jacobs, Sherbrooke Street West, went to Belleville, Ontario, to visit her brother and sister-in-law, Flight Lieutenant Louis Lowenstein and Mrs. Lowenstein.

Mrs. A. M. Vineberg, Douglas Avenue, spent a few days at North Hatley.

Mrs. B. H. Payton, of New Rochelle, N.Y., is visiting her parents, Mr. and Mrs. A. Wexler, Sherbrooke Street West, for several weeks.

Mr. and Mrs. M. A. Fine, Victoria Avenue, are back from a few weeks' holiday at Muskoka.

Mrs. Nathan Cummings, of Baltimore, Md., is at the Ritz-Carlton.

Mrs. Irving Berger and son John, of New York, visited her parents, Mr. and Mrs. Henry Weinfield, Elm Avenue.

Mr. and Mrs. Gerald Lerner and baby son, Grosvenor Avenue, have returned to the city, after spending the summer at Bellevue Park, Quebec.

Miss Marylin Mutts, Western Avenue, has returned from camp at Muskoka, Ontario.

Miss Rae Cohen, Sherbrooke Street West, has returned from Morin Heights.

Miss Meta Levin, Belmont Avenue, has returned from Muskoka, Ontario, where she spent the summer.

Mr. and Mrs. B. Albert and family, Douglas Avenue, spent several weeks at North Hatley.

Mr. and Mrs. Abe Bronfman, Westmount Avenue, accompanied by their sons-in-law and daughters, Dr. and Mrs. A. E. Brunswick, of Philadelphia, and Mr. and Mrs. Bernard Lande, Belvedere Place, spent two weeks at St. Andrews-by-the-sea.

Rabbi Julius Berger, Oxford Avenue, has returned from Shediack Basin, N.B.

Mrs. Arthur Markus, Grey Avenue, has returned from Toronto.

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87 U.S. REFORM RABBIS DEPLORE POLITICAL ZIONISM

(Continued from Page One)

tion, though unhappily we Jews are often the first victims of the distemper of peoples and suffer most from the maladjustments of society.

"2. We declare our unwavering faith in the humane and righteous principles that underlie the democratic way of life, principles first envisaged by the Prophets of Israel and embodied in our American Bill of Rights. In keeping with these principles we hold that the Jewish people have the same right to live securely anywhere in the world and to enjoy the fruit of their labors in peace as have men of every other faith and historic background.

"3. Realizing how important Palestinian rehabilitation is towards relieving the pressing problems of our distressed people, we stand ready to render unstinted aid to our brethren in their economic, cultural and spiritual endeavors in that country. But in the light of our universalistic interpretation of Jewish history and destiny, and also because of our concern for the welfare and status of the Jewish people living in other parts of the world, we are unable to subscribe to or support the political emphasis now paramount in the Zionist program. We cannot but believe that Jewish nationalism tends to confuse our fellowmen about our place and function in society and also diverts our own attention from our historic role to live as a religious community. Such spiritual role is especially voiced by Reform Judaism in its emphasis upon the eternal prophetic principles of life and thought.

"It is incumbent, therefore, upon all of us, Jews and non-Jews alike, to stress to the utmost those teachings of our own religion that are all-inclusive, if we would permanently correct the evils that so often bring suffering to mankind. Reform Judaism, as we conceive it, is the contemporary manifestation to the eternal prophetic spirit of Israel, through which alone Judaism and the Jew live to witness to the universal God."

The statement was signed by: Henry Barnston, Houston, Texas; Samuel H. Baron, Ft. Lauderdale, Fla.; Elmer Berger, Flint, Mich.; Louis Binstock, Chicago, Ill.; Sheldon H. Blank, Cincinnati, Ohio; Joseph Blatt, Oklahoma City, Okla.; I. Mortimer Bloom, New York, N. Y.; Edward N. Calisch, Richmond, Va.; Simon R. Cohen, Brooklyn, N. Y.; Simon Cohn, Brooklyn, N. Y.; Beryl D. Cohon, Boston, Mass.; Abraham Cronbach, Cincinnati, Ohio; Max C. Currick, Erie, Pa.; Julian B. Feibelman, New Orleans, La.; Morris M. Feuerlicht, Indianapolis, Ind.; Morton C. Fierman, Washington, D. C.; Solomon A. Fineberg, Mt. Vernon, N. Y.; William H. Fineshriber, Philadelphia, Pa.; Solomon Foster, Newark, N.J.; Leo M. Franklin, Detroit, Mich.; Ephraim Frisch, San Antonio, Texas; Norman Gerstenfeld, Washington, D. C.; Samuel H. Goldenson, New York, N. Y.; A. D. Goode, York, Pa.; M. W. Graff, Roanoke, Va.; L. Elliot Grafman, Long Beach, Calif.; Milton Greenwald, Evansville, Ind.; Julius K. Gutmann, Danville, Va.; Carl N. Herman, West Palm Beach, Fla.; Abram Hirschberg, Chicago, Ill.; Maurice A. Hirshberg, Calumet City, Ill.; Samuel Hirshberg, Milwaukee, Wisc.; Abraham Holtzberg, Trenton, N.J.; Samuel D. Hurwitz, Camp Wolters, Texas; [illegible]; Louis A. [illegible], Cleveland, Miss.; Samuel Koch, Seattle, Wash.; Isaac Landman, Brooklyn, N. Y.; Solomon Landman, Kew Gardens, L. I., N. Y.; M. S. Lazaron, Baltimore, Md.; David Lefkowitz, Dallas, Texas; S. M. Lefkowitz, Camp Livingston, La.; S. J. Levinson, Brooklyn, N. Y.; Clifton H. Levy, New York, N. Y.; Eugene Mannheimer, Des Moines, Iowa; Charles Mantinband, Williamsport, Pa.; David Marx, Atlanta, Ga.; Israel I. Mattuck, London, England; Julian Morgenstern, Cincinnati, Ohio; Nathan A. Perilman, New York, N. Y.; David Philipson, Cincinnati, Ohio; Joseph Rauch, Louisville, Ky.; Sidney L. Regner, Reading, Pa.; Irving F. Reichert, San Francisco, Calif.; Victor E. Reichert, Cincinnati, Ohio; William Rosenau, Baltimore, Md.; Jerome Rosenbloom, New York, N. Y.; William F. Rosenblum, New York, N.Y.; Leonard J. Rothstein, Harrisonburg, Va.; Eugene J. Sack, Philadelphia, Pa.; Ira E. Sanders, Little Rock, Ark.; Samuel Sandmel, Chapel Hill, N. C.; Hyman J. Schachtel, New York, N. Y.; A. D. Shaw, Baltimore, Md.; Abraham Shusterman, Baltimore, Md.; Samuel M. Silver, University of Maryland; Herman E. Snyder, Springfield, Ill.; Solomon E. Starrels, Albuquerque, N. M.; Malcolm H. Stern, Philadelphia, Pa.; Nathan Stern, New York, N. Y.; Allan Tarshish, Hazleton, Pa.; Maurice Thorner, Jersey City, N. J.; Benjamin A. Tintner, Ft. Monmouth, N. J.; Sidney E. Unger, Ft. Eustis, Va.; Aaron L. Weinstein, Jamaica, L. I., N. Y.; Jonah B. Wise, New York, N. Y.; Louis Witt, Dayton, Ohio; Samuel J. Wolk, Brooklyn, N. Y.; Louis Wolsey, Philadelphia, Pa.; David Jacobson, San Antonio, Texas; E. A. Landau, Albany, Ga.; David Lefkowitz Jr., Shreveport, La.; Isador E. Philo, Youngstown, Ohio; Jacob M. Rothschild, Pittsburgh, Pa.; George Solomon, Savannah, Ga.; David D. Shor, Santa Ana, Calif.; and Leo Turitz, New Castle, Pa.

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JEWISH CHILDREN SENT FROM PARIS

(Continued from Page One)

children, orphaned for at least the duration of the war, who will be brought to homes of safety in southern France where they can receive adequate care.

"The plight of refugee children in this war is among the most poignant tragedies of modern days. Thousands of Jewish children the world over are being cared for with the support of the Joint Distribution Committee so that they may be preserved for a post-war world."

Analyzing the events of recent weeks in France, Mr. Hyman declared that many large problems confront the Joint Distribution Committee as a result of the deportations.

"Not only must our relief assistance in France be intensified and measures taken to allay the panic among the 60,000 refugees who are in the unoccupied zone, but we are being called upon to augment the sums which we have been sending for refugee help in Switzerland and Spain. Many hundreds of desperate people have fled across the borders of France, especially into Switzerland, during recent weeks. They need assistance of every kind and it is the Joint Distribution Committee which is looked to for the financial help necessary."

MASS ARRESTS OF ALIEN AND NATIVE JEWS

(Continued from Page One)

[illegible] uprisings in France."

On Aug. 25, the spokesman said, Laval "yielded to German pressure and agreed to surrender all foreign Jews in occupied France as well as 10,000 in unoccupied France." Before then, he said, Laval sought to placate the Germans by the arrest of 1,000 Jews at Pau on Aug. 5; 1,000 at Perpignan on Aug. 8 and 1,000 at Marseilles on Aug. 10.

"All were put on trains for an unknown destination, presumably Germany," the spokesman said.

The spokesman said that the mass arrests, which included many French Jews—not foreign Jews alone, as the deportation agreement provided—and also many former French service men, provoked "big demonstrations" among the French people, "who never before had experienced such persecution."

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Social Notes—Montreal

Dr. and Mrs. P. S. Bazar, of Montgomery, Alabama, are visiting the former's parents, Mr. and Mrs. H. Bazar, Upper Grosvenor Avenue.

Mrs. Philip Rubenstein, of Rochester, N.Y., is visiting her parents, Mr. and Mrs. H. S. Finberg, [illegible]

Dr. and Mrs. [illegible] has returned from Muskoka where she spent the summer.

Mr. and Mrs. M. F. Solomon and family, Grey Avenue, spent the summer at their cottage in Ste. Agathe.

Mrs. Ben. Goldberg and family, MacDonald Avenue, were in the Laurentian Mountains for the summer.

E. B. Kert, of Granby, Ontario, visited his mother, Mrs. H. Kert, Decarie Boulevard.

Mrs. D. Druxerman, Queen Mary Road, is back from a week's vacation at Hotel Vermont, in Ste. Agathe.

Mr. and Mrs. Harold Tusk and family, Dornal Avenue, spent the summer at Four Season Lodge, Ste. Agathe.

Mrs. J. Clare and Miss Frances Clare, Melrose Avenue, have returned from Bellevue, where they spent the summer.

Mrs. J. Usher, Queen Mary Road, is back from North Hatley, where she spent a few weeks.

Mr. and Mrs. L. B. Kellner and daughter, Joan Frances, Queen Mary Road, have returned from Dorval, where they spent the summer.

Mrs. D. Weissman and Miss Muriel Weissman, Vendome Avenue, are back from Lac Brule.

Mr. and Mrs. T. A. Vineberg, Snowdon Avenue, have returned from an extended trip to the coast.

Mrs. Harry Wolfe, Vendome Avenue, and Mrs. Bert D. Joseph, Decarie Boulevard, spent ten days as the guests of Mr. and Mrs. Samuel Held, at their summer home in North Hatley.

Mr. and Mrs. S. Solomon and family, Brillon Avenue, have returned from Bellevue Park, where they occupied their cottage for the summer.

Mrs. M. [illegible] and baby son, [illegible] Avenue, were the [illegible] Avenue, have returned from a six-week holiday spent at Jury.

Mr. and Mrs. Isaac Abramson, formerly Miss Grace Lapin, have returned from their honeymoon spent at Lakewood Lodge, St. Donat, and are living on Durocher Street.

Miss Irene Feigelman, Drolet Street, visited her mother, Mrs. Philip Feigelman, at her cottage in Prevost.

Mrs. S. Edel, Hutchison Street, is in New York, visiting her sons and daughters-in-law, Dr. and Mrs. Leon Edel, and Mr. and Mrs. Abe Edel.

Mrs. N. Dermer and family, de l'Epee Avenue, will return on Monday from Trout Lake, where they spent the summer.

Mr. and Mrs. S. Hitzig and son, Kenneth, Willowdale Avenue, have returned from a ten-day trip to Niagara Falls and Toronto, where they visited Mrs. M. Siegel, Claude Street.

Miss Sybil Lapin, Park Avenue, has returned from Val Barrette, Quebec, where she spent the summer.

Mr. and Mrs. M. Krakower, Durocher Avenue, gave a dinner dance at Beal Jacob Synagogue in honor of their son, Louis, who was called to the reading of the Law. Mrs. Krakower received in a black sheer gown and had a corsage of white carnations in her hair. The procession consisted of thirteen couples: Mr. and Mrs. E. Reinblatt and Mrs. C. Krakower, grandparents of the bar-mitzvah; D. Krakower, Mr. and Mrs. B. Krakower, Mr. and Mrs. I. Hittner, Mr. and Mrs. M. Greenstone, Mr. and Mrs. L. Krakower, Mr. and Mrs. Joseph Krakower, Mr. and Mrs. D. Reinblatt, Mr. and Mrs. S. Reinblatt, Mr. and Mrs. I. Frankel, Mr. and Mrs. Jack Krakower, Mr. and Mrs. T. Berish, and Mr. and Mrs. Samuel Reinblatt. The men carried flags and the women carried blue and white candles. The bar-mitzvah delivered a speech in Jewish and English. Harry Krakower, brother, and Hershel Frankel, cousin of the bar-mitzvah, acted as page boys, bringing the talith to the altar. The toastmaster was I. Frankel. M. Zalmanovitch, teacher of the bar-mitzvah, spoke. Over one hundred guests were received by Mr. and Mrs. M. Krakower, assisted by the grandparents, Mr. and Mrs. E. Reinblatt and Mrs. C. Krakower.

At Four Season Lodge, Ste. Agathe, were: Mr. and Mrs. Charles Brownstein, Mr. and Mrs. H. N. Meyer, Mr. and Mrs. Harry Adelstein, Mr. and Mrs. Harry Rider, Mr. and Mrs. Arthur Flanders and son, Eric; Mr. and Mrs. Max Notkin, Mr. and Mrs. M. Broh, Mrs. H. Shulman and son, Gerald; Mrs. A. Weingarten and daughter, Joy, of Windsor, Ontario; Misses Hannah and Wilma Jacobs, Bertha Meyer, Lynn Moldel; and Aubie Rittenberg.

At Laing's Inn, Ste. Agathe, were: Misses Rola Heller, Claire Goodkin, Catherine Karpoff, of New York, Bertha Lapitsky, Anne Harris, Pearl Saxe, Roma Augustan, Gladys Healy, Min Portigal, Ann Bindman, Mrs. Selig Weiss, Mr. and Mrs. S. Goldman, Mr. and Mrs. M. Feigenbaum, Jack Solomon, Benj. Cohen, R.C.A.F., David Hoant, Moe Propus, Reuben Clamen, Mrs. O. Isackson, Mrs. I. Slotin, Mr. and Mrs. Mac Monk, Nathan Selby, Albert Cohen, Mrs. Martha Flegg, Mrs. J. Augustan, Mr. and Mrs. Louis Oronstein, Louis Smith, Jack Cohen, Nat Lackman, Samuel Miller, Dr. and Mrs. J. Lande and Stephen.

Staying at Lewinson's Lakewood Lodge, St. Donat, were: Mr. and Mrs. Ben. Edelson, Mrs. Rose Edelson, of Ottawa; Mrs. A. Finestone, Mr. and Mrs. I. Abramson, Mrs. H. Aaron and son, Ivan; Mr. and Mrs. William Berish, Mr. and Mrs. J. Loeb, of New York, Dr. and Mrs. Allen Gold, Mrs. T. Blackman, Mrs. H. E. Davis, Mr. and Mrs. A. Tencer and daughters, Misses Frances and Elaine; Mrs. I. Friedman, Mrs. M. Witzling, Misses Pearl Witzling, Irene Rubin, Marion and Libby Stein, of Ottawa, Blanche Wolfe, Evelyn Miller; M. Greenberg, of Ottawa; A. Flax, of Newark; L. Freedman, Leo Marston, Dr. A. S. Solomon, M. [illegible], Jack Schneider, Jerry [illegible] Stanley Davis, Hy. Druckman, and Pte. Maxwell Fitch, R.C.A.M.C.

Registered at Carlsbad Springs, Carlsbad, Ontario, were: Mrs. J. Becker, Mr. and Mrs. W. Bushenbaum and Shirley, Mr. and Mrs. I. Cohen, Mr. and Mrs. W. C. Crawford, Mrs. E. Ellis, Mr. and Mrs. S. Finkelstein and Jack, Mr. and Mrs. J. Heller, Mrs. Samuel Isaacs and Arnold, Levi Kert, J. Kocsis, Ed. Larson, Mr. and Mrs. Nathan Lifshitz, Mrs. J. Liverant, Mr. and Mrs. M. Machlovitch, D. Myerson, Mrs. I. Mandel, Mr. and Mrs. M. Newman, A. Ostrof, Mrs. B. Regent, Mr. and Mrs. O. Roskies, Mr. and Mrs. B. Schacter, Mrs. G. Schafran, Mrs. G. Schoar, Mrs. S. Stein, Mrs. H. Thompson, Maxwell Zeitlin, Dr. A. Weber, of Montreal; from Toronto: Mr. and Mrs. Charles Wilder, Mrs. C. Weiner, Mrs. I. Goldman, Mrs. I. Lachman, Mrs. S. Stein, M. Koal; from Quebec: H. Lax, B. Poulin; from Joliette: Mrs. J. Segal, Mrs. J. Richel, I. Winestock; from Ottawa: Mr. and Mrs. S. Miller, Mr. and Mrs. S. Feller, Mr. and Mrs. J. Saunders, Mrs. M. Mosion, and Mr. and Mrs. M. Baylin.

Montreal Meetings

● Miss Ruth Nemtin, Van Horne Avenue, spent some time at the Young Judaea Camp at Sharbot, Ontario.

News for this column is accepted with the understanding that it is not to appear in daily newspapers before Friday of the same week. Items that do appear in daily papers before the Review goes to press will be omitted.

● RED CROSS Jewish Branch acknowledges the following donations: $126 raised at a bridge at Trout Lake, organized by Mesdames M. Cooper and S. Kalman; $2.75 from Adeline Cooper and Sandra Colton; $.65 from Miss Rita Berkowitz collected from the children at Hotel Vermont, Ste. Agathe.

● YOUNG HEBREW MALBISH ARUMIM SOCIETY annual tag day and campaign takes place from September 15th, proceeds for clothing several hundreds of underprivileged school youth. Taggers call TAlon 3812. A. Ostroff, B. Helper, Mrs. M. Victor are co-chairmen.

Another anti-Semitic film, "The Family Rothschild" has been released by Goebbels to all Nazi occupied countries.

BIRTHS

Born, to Mr. and Mrs. Milton L. Klein, a daughter, on August 28th, at the Jewish General Hospital.

Born, at the Jewish General Hospital, on August 28th, to Mr. and Mrs. E. J. Singer (nee Jean Schwartz), a son, brother of Marvin.

Born, to Mr. and Mrs. Jack Sacks (nee Edith Richer), a daughter, on August 29th, at the Royal Victoria Hospital.

Born, at the Jewish General Hospital, on August 30th, to Mr. and Mrs. Max M. Krasnow (nee Gladys Ticktin), a daughter.

Born, at the Jewish General Hospital, on August 29th, to Mr. and Mrs. S. Pelcis, a daughter.

Born, at the Jewish General Hospital on August 28th, to Mr. and Mrs. Sol. Mayoff, (nee Esther Zipman), a son.

Born, on August 27th, at the Royal Victoria Hospital, to Mr. and Mrs. B. L. Burman (nee Bess Gerson), a son.

Born, at the Jewish General Hospital, on August 26th, to Mr. and Mrs. Philip Satenstein, (nee Toby Bader), a daughter, sister of Leslie.

Born, to Mr. and Mrs. Ben. Goldman, (nee Sophie Torontour), Clark Street, a daughter, Deborah, on August 28th, at the Jewish General Hospital.

Born, to Mr. and Mrs. Philip Selin, (nee Sophie Krasnick, formerly of Montreal), a son, on August 27th, at Kew Gardens General Hospital, Kew Gardens, Long Island, N.Y.

Born, at the Jewish General Hospital on August 27th, to Mr. and Mrs. B. Wohl (nee Raye Wolitch), a son.

Born, at the Jewish General Hospital, on August 28th, to Mr. and Mrs. David Mintz (nee Edith Oberfield), a daughter.

Born, on August 26th, at the Jewish General Hospital, to Mr. and Mrs. Sol. Cohen (nee Mildred Flanders), a son.

Born, at the Jewish General Hospital on August 28th, to Mr. and Mrs. S. Chenoy, a daughter, sister of [illegible]

Born, on August 28th, at the Royal Victoria Hospital, to Mr. and Mrs. S. Kusnarev (nee Toby Shagass), a daughter.

Born, at the Jewish General Hospital, on August 27th, to Mr. and Mrs. Albert Plante (nee Lily Tennevitch), a son.

Born, to Mr. and Mrs. N. Polansky, (nee Rose Shiff), at the Jewish General Hospital on August 30th, a daughter.

Born, at the Jewish General Hospital on September 1st, to Mr. and Mrs. Ben. Steckler (nee Laura Albert) a son.

Born, at the Jewish General Hospital, on August 30th, to Mr. and Mrs. Paul Levy (nee Pauline Baron), a son, brother of Robert.

Born, at the Jewish General Hospital, on August 31, to Mr. and Mrs. Michael Cerin (nee Nellie Hendler), a daughter.

Born, at the Jewish General Hospital on August 31, to Mr. and Mrs. Hy. Cohen (nee Doris Levine), a daughter.

Born, on August 31st, at the Jewish General Hospital, to Mr. and Mrs. M. Bloomfield (nee Violet Zackon), a daughter.

Born, at the Jewish General Hospital, on August 29th, to Mr. and Mrs. Jerry Spilberg (nee Lily Klein), a daughter.

DEATHS

The death of Leo Hecht, husband of Helene Goldberg, occurred on August 27th, in Preston, Ontario. Besides his wife, he is survived by his mother-in-law, Mrs. Clara Goldberg; his sister, Mrs. Malvina Beck, and two nephews, Francis and Andrew Beck. Funeral was held from the home, 238 Clarke Avenue, on August 31st, Rabbi Harry J. Stern officiating, and interment was in Mount Royal cemetery.

The death of Bella, wife of the late Alter Unger, occurred on August 24th. She is survived by one daughter, Mrs. R. Beldovitch; two sons, Abe and Reuben; four grandchildren, Greta Beldovitch, Samuel Unger, and Carole and Marcia Unger. Funeral was held at Paperman's, on August 25th and interment was in the Hebrew Sick Benefit Society Cemetery. Shiva at 6825 St. Urbain Street.

The death of Harry Nudelman, aged 88, occurred at the Jewish [illegible] August 30th. He was the husband of the late Hannah Isaacman, and he is survived by five daughters, Gertrude, Mrs. Harry A. Shapiro, Mrs. Moe Dolman, Mrs. Pauline Geffin, Mrs. Jack Steinberg; two sons, Alec and Mac. He came to Montreal fifty years ago, and was one of the first members of the King Edward Sick Benefit Society. Funeral was held at Paperman's September 1st, Rabbi Julius Berger officiating. Interment was in the King Edward Sick Benefit Cemetery, at Cartierville. Shiva at 914 Wilder Avenue.

UNVEILINGS

The unveiling of a tombstone to the late Mark Bandel will take place on Sunday, September 6th, at 10.30 a.m., at Adath Israel Cemetery.

The unveiling of a tombstone to the late Yetta Bier will take place on Sunday, September 6th, at 10:30 a.m., at Canadian Hebrew Sick Benefit Society Cemetery in Cartierville, Rabbis S. Herschorn and J. Twersky officiating.

The unveiling of a tombstone to the late Joseph Vassal will take place on Sunday, September 6th, at 11 a.m., at Chevra Kadisha Cemetery in Ahuntsic.

The unveiling of a tombstone to John Freeman, late husband of Mrs. Ida Freeman, will take place on Sunday, September 6th, at 11 a.m., at Tifereth Israel Congregation Cemetery in Cartierville.

CLASSIFIED

Comfortable room in respectable home in Outremont for gentleman. Quiet home. All adults. All conveniences. Call Cr. 2804.

Westmount, Central. Superior accommodation in exclusive guest home, bed sitting room, single-double. Semi-private bath. Excellent meals optional. Reasonable. Wi. 8801.

Young widow, twenty-eight years old, is in desperate need of $50. Private loan, to be returned within a month. Will some one please help. Box 37, Canadian Jewish Review, 1253 McGill College Avenue, Montreal.

Wanted — room and breakfast with private family for young business lady. North-end or Snowdon. El. 7919.

In the year 1941, 11,028 Jews became naturalized Palestinian citizens, 3,014 of them came from Germany and Austria.

62,207 pupils registered in the 437 Jewish schools of Palestine this year as compared with 59,000 in 1941. The number of teachers has correspondingly increased from 2,250 to 2,307.

Columbia, Princeton and Harvard Universities will each receive $30,000 for cancer research from the estate of Mrs. Ludwig Strauss of N.Y.

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OLD MULL
THE WHISKY OF PLEASANT MEMORIES
[illegible]

The Road To Lublin

A SURVIVOR'S STORY

By S. Meldawer, Formerly Of Leipzig

Friday, September 1. The day of the invasion. An ocean front hotel in Hamburg. We are waiting to embark for the United States. But the ship is German, and sails only in two days' time.

I come from Leipzig, where I had a fur-shop for twenty-two years, a large and prosperous concern. Lived the normal, respectable, quiet life of the Jewish middle class. But all that is over. They took me one day to Buchenwald and kept me there the better part of a year. In the end my wife got me out. Polish papers, visa for America, steamship ticket. So they had to let me go. But that's another story.

Here we are waiting to go on board. There are two hundred and forty-four of us in all, an assorted collection of men and women. Some of us are grandparents, some babes-in-arms. Exactly half are Jews. Some of us come from Austria, some from Czecho-Slovakia, some from the Reich. We are all fleeing the same terror: Hitler. And here we are awaiting . . .

Friday afternoon. The news is on the streets. They have marched in. The Hamburger Fremdenblatt runs an extra. I snatch a copy. There it is, plastered over the front page: "The Polish Dogs Have Invaded the Reich. The Fuehrer Has Been Forced to Counter-Measures." It comes out later that they had already marched in the previous night. But in Hamburg nobody knows it. Nor in the rest of the Reich. The extras give the first news.

First, bewilderment. Then panic. Then despair. Everyone thinks the same. Now we're trapped. There'll be no sailing on a German boat. We try to exchange our tickets. We try to switch to a neutral line. We wait anxiously for news. None comes. We go on waiting for a fortnight.

September 3. Britain and France have declared war, but nobody takes any notice. The nation is drunk with the Polish "victory." Germany and Russia can take on all comers. Radio and press have said it so often. The allied arms are a farce. Neither country has a navy to speak of; neither rules the air. Only two days later does the real truth begin to strike home.

No one knows anything for certain. Everyone has the jitters. Now they'll top us. Goodbye, goodbye to freedom. Many of us are Poles. Now we are enemy aliens. Suppose they intern us? No one knows anything for certain. Everyone expects it. Everyone fears it.

Friday morning, September 15. The Gestapo has surrounded the hotel. Word is out officially. Jews are forbidden to sail.

Presently, they come for us. There are no exceptions. Youth does not count; age is no barrier. All the Jews in our group are rounded up in a bunch and carted to the central jail. We are left there on bread and water for five weeks.

October 21, 11:00 P.M. Again they come to us. We are taken in wagons to a wayside depot somewhere off the beaten track, where they are loading freight cars. We are piled into one, the whole bunch of us together. It is freezing cold and there is no light. We fumble around in the dark. The car stinks.

Nobody has been allowed to take anything with him. The few belongings we had — the extra pair of shoes, a couple of shirts, a spare suit, the few clothes which one is allowed to take out of the Reich — have been seized as we left. Even our raincoats which we had carefully taken with us to the jail have become forfeit.

A clock strikes midnight. It begins to rain. We hear it pelting down on the roof of the car. The engine starts up and we are on the move. All around us there is a rattle of wheels. We seem to be hitched to a freight train.

Presently, the movement stops and the train draws up at the tiniest and most insignificant wayside halt. We peer out of the window and catch a glimpse of what is going on. Trains are steaming in and out, laden with armaments. Tanks are lined up on the roadside. Troops keep pouring in on motorcycle and lorry. The whole of Germany has been turned overnight into a huge military camp. Every now and again the guards pass by outside our car and try the padlock.

Twelve hours in the foul and filthy car. Not even a drop of water to drink. The few scraps of food we were able to buy at Hamburg with our last couple of marks have long since been exhausted. What we had has been divided among the women and children or given to the old people. We men have had nothing. For us it has been a real Yom Kippur.

Suddenly the door of the freight car is opened. The captain of the guard pokes his head in and orders us all to get out. We form fours on the platform. The chief of the Berlin Gestapo calls the roll. One hundred and twenty-two "pieces of baggage." "No one dead?" he remarks ironically. "Wait till they get to Lublin, and we'll put them to bed with a shovel."

It's the first time anyone has mentioned a destination. Now we hear it, we can scarcely believe our ears. What has Lublin to do with us? Naturally, we had heard of it. City in Poland. Once played a role in Jewish history. That's all. No one, of course, has the faintest idea that this is to be the capital of Hitler's "Ghetto-State," the republic that is somehow to rise from the ruins and smoke. For five weeks we have been cut off from the outside world and seen no papers.

The formalities are over. We are herded back into the car, into our living grave.

In heaven's name, we cry, what is to become of us? What does it all mean? Here we are, hungry and frozen, without a penny or a morsel of bread, without even a drop of water, and once again we are ordered out. This time they prod us in the back with the butts of their rifles. At four o'clock they stuff us in again and padlock the door. The train moves off. So there is no reprieve.

In a corner of the truck, stifled sobbing. Every now and then a piercing shriek. Everywhere tears, everywhere terror. Presently pandemonium. People start knocking their heads against the walls. It goes on like this for a couple of hours. Then, a platform, crowds, human faces. People begin to hear us. They stop in their tracks. They look around.

The bolt slides back. The Gestapo officer comes in. He is livid with rage. He wants to know the reason for the din.

"We are hungry," cry some.

"We want to know where we're going."

"Where?" bellows the officer, foaming with rage. "To Lublin, of course, to the Jew state."

Is the world gone crazy? It's the second time we've heard that name. Lublin. We are going to Lublin. A Jewish state. What does it all mean? Are we dreaming? Are we mad? A Jewish state in Lublin? Hitler the Savior of the Jews? Hitler the Messiah?

An order is rapped out. Whoever has money can buy food. Whoever hasn't can rot.

We run through our pockets for our last few pennies and frenziedly hand them over. The Gestapo agent runs to the buffet. The place is cleaned out. Only sweets and chocolates. Better than nothing.

The train moves on. Over and over again the word Lublin is muttered. But now it is not merely Lublin. It is the Jewish state. The words ring like magic. Now, at least, our journey has point. Instead of New York, Philadelphia, or Chicago, they are taking us to Lublin. One hundred and twenty-two Jewish souls packed in a filthy freight car.

We decide to choose a representative, some one who will speak for us. The choice falls on Dr. K. of Plauen. Dr. K. has a sister in Hollywood. He was going to join her, but like the rest of us got trapped in Hamburg. Dr. K. accepts the office and agrees to become our spokesman.

The train rattles on, into eternity it seems. The greater part of us already are sick, prey to hunger, cold, and dirt. Frankfurt, Magdeburg, Leipzig flash by. We have been traveling four days. At last we come to Dresden. It is early morning and bitterly cold. With the last remnants of our strength we hammer on the door and implore the guards to open it.

So far, our Gestapo guards have at least been human. Their task is barbarous enough, to be sure, and their treatment none too gentle, but they are at least human beings. At Dresden all this is over. The Dresden guards are sadists, pure and simple.

"Shoot us," pleads Dr. K. "Shoot us, for mercy's sake, but spare us this barbarism. We are at the end of our strength."

The answer, a blow till the blood runs.

"Shoot me, you beasts," cries the doctor, his breath failing. "Shoot me, you murderers!"

All this on the open platform, with hundreds of Germans carelessly looking on. Nobody lifts a finger. Mothers with half-dead children in their arms whine piteously. But no one takes any notice.

We look awful. No one has had anything to eat or drink for days. No one has washed. We have "existed," in the most literal sense of the word, on the few sweets bought at the buffet.

Weak and shivering with cold, we crawl out of the freight car and lie down on the bare rails. Those who are too ill to move stay inside, writhing and moaning in the darkness. The scene is like a battlefield.

A large crowd of local Gestapo agents gather around our car, attracted by the cries from within. They start to investigate. There is something of a hubbub. It is not quite clear what is happening. Apparently some members of the Dresden Kehillah have arrived with food and clothing and with water to bathe our wounds.

Suddenly, as they are helping the weaker ones from the truck pandemonium breaks out. They have stumbled over two dead bodies lying among the sick and exhausted. One is that of a Hungarian, forty-two years old, Fritz L. of Castle. The other is a veteran of seventy on the way to his son in Chicago. We had been traveling with two corpses and had not noticed it.

A group arrives from the Dresden Hebra Kaddisha (burial society) and removes the two victims to the local cemetery, to lie in that foreign soil, a witness forever to a people's sorrow.

I should like to say here that many of the Dresden folk who witnessed the murderous assault on Dr. K. would no doubt have reacted sympathetically if only someone had the common courage to offer an open protest. Their expressions showed clearly what they felt, and several averted their eyes. But no one had the necessary courage. Nevertheless it ought in fairness to be mentioned that it was these Dresden folk who actually called up the Jewish community and told them of our presence at the station.

I should also like to make it clear that in speaking of the Dresden community I do so only metaphorically. In point of fact, with the single exception of Berlin, there is no formal Jewish community in any German city. Instead, there are merely small groups of Jewish members of the Hebra Kaddisha who stay on to bury one another and to help the living whenever an "emergency" arises. Were it not for the help of our great-hearted brethren of Dresden, it is safe to say that we would all have died of hunger that very day.

The Dresden Jews have already heard of the Lublin project, but they are not impressed. Healthy instinct has murmured the truth in their ears.

"There won't be a Jewish state," whispers the head of the community as the doctors lift down the bodies. "It will be another ghetto, an all-Jewish concentration camp."

For the first time light dawns. So that is the Lublin idea. A giant camp in which to die. Then why this long journey? Why the trouble? I had just as well be one of the two men who had just been buried.

The wheels of our freight car clatter once more. In every corner of the car men and women are lying, weals on their faces and their bodies bruised from the blows of the Nazi sadists at Dresden. Many have their heads swathed in bandages. Worst of all is the case of Dr. K. He lies in a corner of the truck literally crumpled with pain. His entire face, hands and feet begin to swell and then slowly to shrink and shrivel.

I stare at Dr. K. There is a curious look in his one open eye. People have it when they are about to die. I tell some of the others. They notice it too.

There are seven doctors among us. They can all do something, but they have nothing with which to work. They gather around him and feel his pulse. The worst becomes clear. He will go out like a snuffed candle unless relief comes quickly. The situation is critical and bewildering. Our train crawls along like a tortoise, stopping at every tiny station. What can we do?

The train pulls up. We batter on the door. The Gestapo agent tears in, waving one hand like a madman and brandishing a pistol in the other. He threatens to kill us. They want no "revolutions" on this trip.

"We are making none," we begin to protest. "There's a sick man here, and he needs help badly. We can save him but we need supplies."

"You needn't bother," comes the answer. "Let him rot with the rest of you." And the door slams shut.

We have been going for five days and are only just on the line to Chemnitz. In normal times the journey from Hamburg to Chemnitz takes at most seventy-two hours by express. We begin to wonder whether we are really bound for Lublin. The route seems to be so roundabout. We ought to be traveling to Breslau. Everyone gets the jitters.

All of a sudden one of the women lets out a piercing shriek. She has noticed a film forming over Dr. K.'s eyes. Presently, there is a gurgling noise. The third victim of this journey to Lublin has fallen into everlasting sleep. Baruch dayyan emeth!

We cover his bandaged face and begin to mourn. A young boy says



Mrs. Samuel Leopold, President, Women's Division, Combined Jewish Appeal

MONTREAL MEETINGS

COMBINED JEWISH APPEAL rallies to start the campaign for funds will be held at the Montefiore Club, on Tuesday, September 8, one of special names division and zone workers, at 8.30 p.m.; on Wednesday, one of women for distribution of cards, at 2.30 p.m., Mrs. Samuel Leopold, president of the Women's Division, presiding. Refreshments. Federation of Jewish Philanthropies is seeking $310,000; Jewish General Hospital, $91,000; United Jewish Refugee & War Relief Agencies, $90,000; War Efforts Committee, $42,500; Canadian Jewish Congress, $24,500.

Y.W.H.A. season opens on Tuesday, September 8th, gym classes and modern dancing under the direction of Miss Elsie Salomons. Lectures on "The Social Import of Modern Means of Communication" and on "The Movies as They Affect You and Me" will be features of the education program. Household Science, Miss Alice McEwen, includes lectures on budgetting and entertainment, cooking, care of linens, laundering, interior decorating, plain sewing. Dressmaking and dress designing will be taught by Mrs. Ralph Novak, first class September 15th. Art Class, direction of Alexandre Bercovitch, opens its eighth season on September 15th. Beauty and deportment, Mrs. F. Alexander, director, starts October 8th, and will suit the needs of the times.

FEDERATION OF JEWISH PHILANTHROPIES: Family Welfare Department, donations of clothing have been received in the workroom which is equipped to handle repairs. New and old materials are used, very small pieces of material are used to make blankets. The following have sent in merchandise: Belgium Glove and Hosiery Co. Ltd., A. Schachter, Reg'd., Comfort Kimono & Dress Mfg. Co., Samuel Lupovich, Gustave G. Gray, Moe Feldman, Harry Glassberg, S. M. Jamison, M. Mintzberg, I. Greenblatt, L. Bloom, Peter Blitstein, I. Blitstein, Carl Morgan, M. Lazar. To have parcels called for, phone La. 4111. Clothing room is under the supervision of Mrs. S. Jaffe, chairman of the Clothing Committee.

TEMPLE EMANU-EL, Dr. Harry J. Stern, Rabbi: Friday, September 4th, at 8:15 p.m., Prayers of Intercession. Services, New Year's Eve, Friday, September 11th, at 8 p.m., sermon: "The Challenge Of The Hour"; Saturday, at 10:30 a.m., "Our Jewish Birthright"; children's service, Saturday, at 3:30 p.m.; Friday, September 18th, at 8:15 p.m., sermon: "The Return To Religion"; Saturday, at 11:30 a.m.: annual memorial service at Temple Cemetery, Sunday, September 20th, at 11 a.m. School enrollment this Sunday morning, also September 13th, 10 a.m.

CONGREGATION SHAAR HASHOMAYIM, Dr. H. Abramowitz, Rabbi: Registration in the Hebrew School opens on Wednesday, September 9th, from 3:30 to 6 and daily thereafter. Junior Congregation Rosh Hashonah Services, Saturday and Sunday, September 12th and 13th, from 9:45 a.m. Congregational services on New Year's Eve, Friday, September 11th, at 6:30; also on Saturday evening; Saturday and Sunday at 7:30 a.m. Dr. H. Abramowitz will preach on Saturday and Sunday at 10:30 a.m.

CANADIAN JEWISH CONGRESS Eastern Division: splash party was held at the Y.M.H.A. by the Youth Division, convenorship of Misses Carol Mendelsohn and Mildred Byers. Out-of-town men present were: from Toronto, LAC J. Samuels, AC2 S. Kaufman, B. Wiesberg, AC2 M. Lieberman, AC2 R. Myers, LAC M. Grupp, LAC M. Eisenberg, AC2 C. Eastman; from Winnipeg, AC2 M. Wagner, Cpl. W. Dinger, AC2 J. Stagen, AC2 N. Streiffer, AC2 S. Koyle, AC2 H. Gurely, AC2 B. Kurzer, P. Schiffer; from Trinidad, B. W. I., M. De Freitas, C. Mands, F. Stone, P. Gonsalos, C. De Freitas; AC2 L. Kushner and AC2 M. Satanove, of Edmonton; AC1 G. Boucher, Vancouver, B.C., AC2 A. Enuchevsky, Preston, Ont.; AC2 C. Correll, Sidney, N.S.; LAC H. Pearlman and AC2 A. Schacter, Regina, Sask.; AC2 W. Franta, Grenfell, Sask.; LAC J. Gold, St. John's, Que.; LAC J. Monson, of Ottawa.

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one small tin of evaporated milk
one small tin of water
three eggs
one-half cup flour
two tablespoons melted butter
pinch of salt

With a Dover beater, beat mixture until smooth. Pour as pancakes onto a cast iron grill or heavy frying pan. Be sure to make each one very thin and fry on both sides.

Filling

one pound cottage cheese
two eggs
one-quarter pound raisins

Mix well. Fill blintzes with the filling, pour over some sour cream, or sprinkle with butter and put in oven to brown. Serve hot.

Mrs. G. Stambler,
54 Regal Road, Toronto.

TOMATO VEAL STEAK

two pounds of veal steak (sliced)
three medium-sized onions
one large can tomatoes
one teaspoon of salt
flour
one cup of rice
pinch of pepper and paprika

Saute the onions until brown, dip steaks in flour and fry until both sides are brown. Add the onions to meat, and tomatoes. Season with salt, pepper and paprika. Simmer covered for one hour. Serve with rice. This serves five.

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MARRIAGES

Berish—Shankman

The marriage of Sara, daughter of Mr. and Mrs. H. Shankman, of Timmins, Ontario, to William, son of Mr. and Mrs. S. Berish, St. Joseph Boulevard West, took place on August 23rd, at Bnai Israel Synagogue in Timmins, Rabbi W. Linder officiating. The bride was given in marriage by her father. She wore a long, white dress of embroidered organza, with a sweetheart neckline, full-length sleeves, coming to points over the wrists, and cut with a full skirt falling from the pointed basque bodice. Her long veil of silk-embroidered, white tulle was caught by a coronet of the same material as her dress. She carried a bible with a spray of peach gladioli. Miss Esther Shankman, her sister, was her maid of honor and only attendant. She wore white-flowered pink organza, with a heart-shaped neckline, short, puffed sleeves, and a full skirt falling from the pointed bodice. Her shoulder-length pink tulle veil fell from a coronet of the same material as her dress, fashioned like the bride's. She carried a nosegay of roses and sweetpeas. Harry Martin, of Timmins, was best man. A dinner for the immediate family, followed by a reception, was held at the home of the bride's grandmother, Mrs. H. Feldman, which was decorated with cut flowers. Mrs. Feldman wore blue flowered crepe with a corsage of red roses. Mrs. Shankman wore green and gold trimmed black crepe, with a corsage of white gladioli, and her hat was of black ribbon and white gardenias. Mrs. Berish wore old rose crepe, with a matching straw hat, and a corsage of blue sweetpeas. At the reception, Mrs. L. Abramson, of Ansonville, and Mrs. M. Shub poured, assisted by Mrs. S. Shankman, and Mrs. S. Heicklen, of Rochester, N.Y., and Misses Sadie and Anne Feldman, all aunts of the bride. The bridal couple left for St. Donat, and Montreal, where they are living. For travelling, the bride wore a lightweight red suit with navy accessories, and her wedding corsage. The couple are living at 393 St. Joseph Boulevard West. Out-of-town guests were [illegible] the groom, and Mrs. B. Cohen, his aunt, all of Montreal; Mrs. L. Abramson, aunt of the bride, and daughters, Min, Esther, and Brindle; Mrs. A. Abramson and daughter, Dorothy, all of Ansonville; Mrs. A. Glieberman, and son, Norman, of Iroquois Falls, Ontario; and Mr. and Mrs. S. Heicklen, and sons, Philip and Paul, of Rochester, N.Y.

Nevelow—Selinger

The marriage of Esther Marianne, daughter of Mrs. K. Selinger, and the late Mr. Selinger, Hutchison Street, to Arnold Leonard Nevelow, U.S.N., son of Mrs. J. M. Nevelow, and the late J. Nevelow, of San Antonio, Texas, took place August 7th, at San Diego, California.

APPROACHING MARRIAGES

Mr. and Mrs. A. Goldstein, Wellington Street, announce the approaching marriage of the latter's sister, Miss Milly Lazarus, daughter of the late Mr. and Mrs. I. Lazarovitch, to Leo Lohner, to take place on October 11th.

Mr. and Mrs. Fred Gittleman of Trenton, Ontario, announce the approaching marriage of their daughter, Jennie, to Boris, son of Mr. and Mrs. Ben. Neustin, Van Horne Avenue, the wedding to take place on Sunday, September 6th, at the Prince of Wales Salon, Windsor Hotel, Rabbi Julius Berger officiating.

ENGAGEMENTS

The engagement of Bea, daughter of Mrs. S. Lefbovitz and the late Mr. Lefbovitz, Esplanade Avenue, to Philip, son of Mr. and Mrs. M. Shorker, Grand Boulevard, is announced.

Mr. and Mrs. Joseph Finsberg, Western Avenue, announce the engagement of their only daughter, Eva Cecile, to Corporal Stanley Levin, U.S.A., son of Mr. and Mrs. Philip Levin, of New York.

The engagement of Sybil Barbara, daughter of Mrs. Arthur E. Cohen, and the late Louis L. Cohen, to First Lieutenant Robert B. Meyersburg, United States Marine Corps, formerly a Flying Officer in the R.C.A.F., son of Dr. and Mrs. Harry Meyersburg, of Brooklyn, N.Y., is announced. The wedding is taking place on September 4th, at the home of the bride's parents.

Mr. and Mrs. Mac Katz, St. Lawrence Boulevard, announce the engagement of the latter's sister, Doris Minkin, to Henry, son of Mr. and Mrs. Y. Mayne, St. Urbain Street.

Mr. and Mrs. H. Hurwitz announce the engagement of their daughter, Minnie, to Max, son of H. Zitner, and the late Mrs. Zitner.

During July 400 Jewish refugees entered the United States.



Mrs. H. H. Cowan and daughter, Paula, four years old, 595 Bloomfield Avenue, Montreal.

—Society Studio

Jewish Girl Leads Russian Guerilla Band

Tales of Jewish heroism on land and in the air were told at Kuibyshev on his return from the war zone by Itzik Fefer, famous Russian Jewish poet.

"Jews," Fefer said, "are fighting on all sectors of the front. You will find them everywhere; in the trenches, in the air fleet, in the guerilla units.

"One of the most popular heroes I met at the front is the Jewish girl, Reizel Teitelbaum. She is known as 'Manager of the Bryansk Forests' because of the special heroism which she displayed leading a guerilla unit in the woods of the Bryansk section of the front. In one town, where the Nazis drove all the Jews into the local synagogue before setting the synagogue on fire and burning the victims alive, the girl suddenly appeared with her guerilla unit and attacked the Nazis with hand grenades, dispersing them and liberating the Jews.

"Another popular figure," Fefer continued, "is the Jewish flier, Lev Kahan, son of a Jewish writer. Kahan made more than 80 flights fighting the enemy in the air. Solomon Gorelik, leader of a Soviet tank unit, who received a high military decoration for dispersing and destroying a Nazi tank column, is another hero. He was a student at the Moscow conservatory of music, and was killed in a recent battle when an enemy shell hit his tank."

Major Kodesh, Jewish commander of a Russian parachute division, has been awarded the Lenin Order for bravery under fire. Major Kodesh conducted operations in the rear of the Nazi lines and succeeded in freeing eighteen Soviet villages from the Germans.

The Last Jew

Before Hitler, Jewish tourists in Austria always made a point of seeing the Jewish community of Eisenstadt, which was regarded as one of the most significant relics of mediaeval Jewish culture in Europe, writes "Hamabit" in the Zionist Record of Johannesburg, South Africa. The birthplace of Rabbi Akiba Eger, and a number of other famous scholars, Eisenstadt retained traces of autonomous Jewish life which were absent from many a larger community in Eastern Europe. The streets, houses and memorials looked as if taken from a book of mediaeval photogravures. The people spoke their own German-Jewish dialect, and students of Jewish folklore found an inexhaustible source of material in the tales and songs of the elders of Eisenstadt.

Sabbath in Eisenstadt was described by many writers. Every house was provided with a special brass plate upon which the Shammas knocked his wooden hammer, and called the people to prayer. Then came the deluge; the Jews left the town and the beating hammer ceased. The Nazis boasted that the whole district of Burgenland was Judenrein. But in fact it was not.

Two Jews, stated a refugee who reached Palestine recently, were left in Eisenstadt. The name of one was Ungar, and he stayed in the town itself, while the second, Weiss, stayed in a village near the town.

Ungar had lived in Eisenstadt during the First Great War and was known to all as one of the richest men in the district. He was a great Austrian patriot, and had invested his whole fortune in War Loans. When the Hapsburg Monarchy fell, he was left penniless. He tried in vain to get from the Government some allowance on account of his loans. The Nazis, however, were surprisingly fair to Ungar. He was given a pension and a special permit to remain in Eisenstadt.

Weiss, the second Jew, was allowed to stay on in his village. He was popular with the villagers and they would not vote in favour of his expulsion. From time to time he went to visit Ungar, and to talk about olden times. The old man, he noticed, was sinking fast.

At the beginning of last year Ungar was found dead in his room by the caretaker of the Jewish cemetery, an elderly Austrian peasant woman. She ran to bring Weiss and to inform the local authorities. She was ready, said she, to give Ungar a Jewish burial. She had worked for years in the Jewish cemetery and she knew all about the Jewish burial rites.

But Weiss insisted that a Rabbi be brought from a nearby Hungarian town, across the border. When the Rabbi, accompanied by two Jews, duly arrived, the old woman unearthed the Shammas' hammer—the old shul klopfer—and went through the town hammering at the doors of the Jewish homes, now occupied by Gentiles, calling out in the mournful singsong which she knew so well: "Come to the funeral of Eisenstadt's last Jew."

The old woman had many reasons for being so concerned with the proper burial of old Ungar. Had not she lived all her life amongst the Jews, and known their habits and customs? But her main reason was remorse. On the day when Hitler marched into Vienna she had led a band of hooligans to destroy the synagogue of Eisenstadt . . .

Torahs, prayer books, phylacteries, prayer shawls, Bibles and similar items have been shipped from U.S. to five Japanese prison camps, where American Jewish prisoners of war are held.



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Buy War Savings Stamps from druggists, banks, post offices, telephone offices, department stores, grocers, tobacconists and other retail stores. Certificates may be purchased for immediate delivery in denominations of $5, $10, $25 from Banks, Trust Companies and Post Offices.

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BAR-MITZVAHS

Mr. and Mrs. M. Rothbart, 329 Richview Avenue, announce the bar-mitzvah of their son, Arthur Herbert, to take place on Saturday, September 5th, at Goel Tzedec Synagogue. Reception at home from 7 o'clock. No cards are being sent out.

APPROACHING MARRIAGES

The approaching marriage of Belle, daughter of Mrs. M. Rosen and the late Louis Rosen, Gloucester Grove, to Nathan, son of Mr. and Mrs. M. Freedman, Huron Street, takes place on October 20th.

BIRTHS

Born, to Mr. and Mrs. Saul Salutin, (nee Freda Levenson), Mongrove Avenue, on August 30th, at Toronto General Hospital, a son.

Born, to Mr. and Mrs. Harry [illegible] (nee [illegible]), 287 Queen Street East, on August 26th, at Mount Sinai Hospital, a son, [illegible].

Born, to Mr. and Mrs. H. Kane, Jr. (nee Roslyn Greenspan), on August 31st, at Women's College Hospital, a daughter.

Born, to Mr. and Mrs. Stanley Strasberg, Markham Street, on August 26th, at Mount Sinai Hospital, a daughter, Linda Rochelle.

DEATHS

Mrs. Bertha Bocknek, wife of the late Abraham Bocknek, died on August 31st at the age of sixty-nine. She is survived by five sons, Samuel, Hyman, Harry, Irwin, all of Toronto, and Harvey, of Whittier, California. Funeral was held from United Hebrew Burial Society, interment at Canadian Hebrew Benevolent Society, Dawes Road.

UNVEILINGS

The unveiling of a tombstone to the memory of the late Leo Abramowitz will take place on Sunday, September 6th, at 11 a.m., at Russian Synagogue Cemetery, Rosebrook Avenue.

The unveiling of a stone in memory of the late Mrs. Pearl Eichler will take place on Sunday, September 6th, at 11 a.m., at D'Arcy Talmud Torah Cemetery, Roselawn Avenue.

All Jewish-owned property in Rumania, including synagogues and cemeteries, was now declared "at the disposal" of the government.

Nazi press asserts that scores of Jewish refugees in Jap-held Shanghai have embraced Shintoism and Buddhism to escape persecution.

The wife of Ferdinand de Brinon, the spokesman of pro-Nazi Frenchmen, is a granddaughter of the Rabbi of Strasbourg and sister of the Jewish poet, Henri Franck.

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Social Notes — Toronto

Mr. and Mrs. Louis Arnold and family, Highbourne Road, spent the summer at Roche's Point.

Mr. and Mrs. Nathan Perlmutter and family, Rosemary Lane, have returned from Algonquin Park, where they spent the summer.

Mr. and Mrs. M. S. Stanleigh and family, Spadina Road, are back from their summer cottage at Jackson's Point.

P.O. Gordon Rosenthal, son of Mr. and Mrs. A. Rosenthal, Russell Hill Road, has gone to Charlottetown, P. E. I.

Mr. and Mrs. L. T. Simonsky and daughter, Rose Anne, Forest Hill Road, are spending a week in Montreal.

Mrs. Harold Levi, Lonsdale Road, has returned from Algonquin Park.

Misses Minnie and Clara Kallmeyer, South Drive, are back from Algonquin Park.

Mr. and Mrs. Selig Gross, Austin Crescent, have returned from Hanlan's Point, where they spent the summer.

Miss Shirley Lyons, of Hamilton, has taken up residence in Des Moines, Iowa.

Mrs. A. G. Volpe, Markham Street, spent a week at Lake Couchiching, Geneva Park, where she attended the Institute on Public Affairs.

Mr. and Mrs. L. Hertzman and family, Lyndhurst Avenue, spent the summer at their cottage at Tent City.

Mr. and Mrs. Reuben Dennis and children, David and Sheila, Walmer Road, are back from their summer cottage at Big Cedar Point.

Miss Evelyn Cohen, of Baltimore, Md., was the guest of Mr. and Mrs. David Brodey, Delavan Avenue.

Mrs. Samuel Cohen, Cheritan Avenue, is spending a week at Bobcaygeon.

Mrs. A. Brodey and son, Peter, Wellwood Avenue, are back from Wasaga Beach, where they spent the summer.

Mr. and Mrs. J. Green and daughter, Selma, Lauder Avenue, were at Jackson's Point for the summer.

Mr. and Mrs. M. A. Levy, Turner Road, spent a few days with the latter's brother-in-law and sister, Mr. and Mrs. S. Katz, of Buffalo.

Mrs. Lester Marcus, Edgar Avenue, spent two weeks in New York.

Mrs. Percy Halpern, Bedford Park Road, has left for Chicago, Ill., for the marriage of her sister, Miss Bess Sacks, to Dr. Alfred C. Marks.

Miss Judy Anne Tick, 309 Glenayr Road, who is leaving Toronto to enter nurses' training school in Buffalo, N. Y., will be at home to all her friends on Friday evening, September 4th.

Mr. and Mrs. Harry Winkler and family have taken up residence in their new home at 155 Admiral Road.

Mr. and Mrs. W. P. Landow and family, Palmerston Boulevard, are back from Roche's Point.

Mr. and Mrs. M. Sniteer and daughter, Phyllis, Maplewood Avenue, were at Jackson's Point for the summer.

Mr. and Mrs. N. Fingerhut and family, Pendrith Avenue, are back from Jackson's Point, where they spent the summer.

Mr. and Mrs. A. Ginsberg and children, Sandra and Robert, Whitmore Avenue, have returned from their summer cottage at Jackson's Point.

Mr. and Mrs. L. Craft and children, Julien and Marsha, Pendrith Avenue, have returned from Jackson's Point, where they spent the summer.

Mr. and Mrs. J. Teperman and family, Lonsmount Drive, have returned from their summer home at Jackson's Point.

Mr. and Mrs. S. Latowsky and family, Bunholme Drive, are back from their summer house at Jackson's Point.

Mrs. Morry Levenson, Palmerston Boulevard, is back from Jackson's Point, where he spent the summer.

Mrs. William Jacobs, of Detroit, Mich., has returned home after spending several weeks with her mother, Mrs. M. Sheinert, at Tent City.

Mr. and Mrs. B. Kolmen and son, Montclair Avenue, are back from Big Cedar Point, where they spent the summer.

Mr. and Mrs. Robert Sims and son, Joel, Strathearn Road, are back from Jackson's Point, where they spent the season.

Mr. and Mrs. Jack Goldner and son, Barry, Fairleigh Crescent, were at Lakeside House, Jackson's Point, for a week.

Mr. and Mrs. Harry A. Shapiro and daughter, Shirley, Vaughan Road, are back from Crystal Beach where they spent their holidays.

Mr. C. M. Herlick and family, Monaghan Crescent, have returned from Midland, where they spent the summer.

Dr. and Mrs. William Garbe, St. Clement's Avenue, are back from Lorne Park, where they spent the summer.

Mr. and Mrs. Sydney Roth and family, Ridge Hill Drive, were at Beaverton, for the summer.

Mrs. Harry Rubin, Avenue Road, has returned from a trip to Muskoka.

Mr. and Mrs. Morris Goldman and family, Crawford Street, are back from Jackson's Point, where they spent the summer.

Mrs. E. Kligman, of New York, is visiting her mother, Mrs. Philip Kay, Markham Street.

Mrs. George Miller, of Brooklyn, N.Y. visited her mother, Mrs. J. Singer, Delavan Avenue.

Mrs. M. Sheinert, Palmerston Boulevard is back from Tent City, where she spent the summer.

Mr. and Mrs. G. Balch and Miss Patricia Balch, of Pittsburgh, Pa., spent a week at the Royal York Hotel.

Mrs. S. M. Anker, Dundas Street West, was at Jackson's Point for a week.

Mrs. B. Donker and daughter, Rose, have returned to their home in Montreal, after visiting in Toronto, Hamilton, and Niagara Falls.

Private Ben. T. Pelchovitz, of Ottawa, spent a few days with his parents, Mr. and Mrs. M. Pelchovitz, Manning Avenue.

Mr. and Mrs. Bernard Sussman, Grace Street; Mr. and Mrs. Irving Sussman, Euclid Avenue; Oscar Levenson, Baldwin Street; and Nat. Brody, Brunswick Avenue, were guests of Mr. and Mrs. Morry Levenson, at Jackson's Point, for a few days.

Mr. and Mrs. Leslie Carr, 233 Major Street, had as their guest, Ben. Kaufman, of Bronx, N.Y.

Mr. and Mrs. B. Metter and family, Robert Street, were at Roche's Point for the season.

Mrs. I. Fink, Vaughan Road, has returned from Philadelphia, Pa., where she spent four weeks visiting her son and daughter-in-law, Mr. and Mrs. Morris Fink; brother-in-law and sister, Mr. and Mrs. J. Greenberg; and brothers and sisters-in-law, Mr. and Mrs. B. Wortman, and Mr. and Mrs. M. Wortman. En route home she stopped in Atlantic City.

Miss Eleanor Mumpel, Bellwoods Avenue, has returned from Windsor, where she visited Mrs. S. Lewin and Mr. and Mrs. Louis Little.

Mr. and Mrs. J. Levine and family, Lonsmount Drive, are back from Jackson's Point where they spent the summer.

Mr. and Mrs. Harold Waldberg and son, Paul, Pendrith Avenue, were at Big Cedar Point for the summer.

Dr. and Mrs. W. [illegible] and family, Bloor Street West, have returned from Big Cedar Point, where they spent the season.

Mr. and Mrs. M. Goldberg and family, Robert Street, have returned from their summer cottage at Tent City.

Mr. and Mrs. I. Politsky and family, Borden Street, have returned from Jackson's Point where they spent the summer.

Miss Rose Novick, Reg. N., of Montreal, spent a few days with Miss Frances Metter, Robert Street, and Mrs. B. Dworkin, Euclid Avenue.

Dr. and Mrs. J. A. Schwah and family, Hillcrest Drive, were at Big Cedar Point for the summer.

Mr. and Mrs. M. Hands and family, Avenue Road, have returned from Big Cedar Point where they spent the season.

Mr. and Mrs. Marcus Gold and daughter, Cecilie and Beverley, Dundas Street West, were at Jackson's Point for the summer.

Mrs. F. Vallkof and daughters, Rhoda and Donna, Clinton Street, have returned home after spending the summer at Jackson's Point.

Jack Young and son, Sheldon, of Youngstown, Ohio, visited the former's parents, Mr. and Mrs. L. Yanny, Richmond Street.

Mrs. J. Brown Jr., of New York, and Miss Sylvia Spiegelman, of Baltimore, Md., have returned home after visiting Miss Frances Metter, Robert Street.

Nancy and Peter Rosenfeld, Ridge Hill Drive, were at Algonquin Park for the summer.

Miss Elaine Kurtz, Spadina Road, had as her guest Miss Nancy Hirsch, of Chicago, Ill.

Mrs. A. Rosenthal, Russell Hill Road, has returned from Montreal, where she was the guest of Mr. and Mrs. N. Rill.

Mrs. R. Perlman and daughter, Ruth, of New York, were the guests of the former's brother-in-law and sister, Mr. and Mrs. Selig Gross, at their summer cottage at Hanlan's Point.

Mrs. Richard Stager, Baby Point Crescent, entertained at tea.

Mrs. M. A. Levy, Turner Road, entertained Miss Frances Metter, who is returning to New York, at luncheon at the Georgian Room.

Mrs. H. Mumpel, Bellwoods Avenue, entertained at an evening for Mrs. Samuel Rose, of Detroit, Mich.

Miss Rose Schiff, Cecil Street, was luncheon hostess at Eaton's Round Room for Misses Jeannette Illen and Marion Handelman, of Newark, N.J.

Mr. and Mrs. M. Kaplan, Major Street, gave a dinner for Miss Frances Metter, Robert Street, who is leaving for New York to resume her nursing career.



Zena, one year old, daughter of Mr. and Mrs. Alexander Pearlstone, 301 Markham Street, Toronto.
—Modern Studio

Mrs. Jack Miller, Atlas Avenue, entertained at dinner and theatre for Miss Frances Metter, prior to her return to New York.

Mrs. S. Gorlick and Mrs. S. Katz were hostesses at a dinner for eighty guests at Chudleigh House in honor of Miss Lillian Carroll, whose marriage to Morry Katz took place on August 30th.

A party was held at the home of Mr. and Mrs. Archie Atkins, Fisher Street, in honor of the second wedding anniversary of Mr. and Mrs. Charles Gordon. Present were: Mr. and Mrs. Max Rubenstein, Mr. and Mrs. Saul Nisker, A.C. 1 and Mrs. Russell Farber, R.C.A.F., Mr. and Mrs. David Gollom, Mr. and Mrs. Archie Atkins and Mr. and Mrs. Ben. Roland. A midnight supper was served.

Mrs. I. M. Cass, Queen Street West, entertained in honor of her daughter Sharon Evelyn's first birthday. Mrs. A. Cass and Mrs. M. Lipson, Sharon's grandmothers, lit a birthday candle. Those present were: Mr. and Mrs. M. Lipson, Mr. and Mrs. A. Cass, Mr. and Mrs. H. Cass and sons, Lawrence and William; Mr. and Mrs. Al. Cass and daughter, Barbara; Mr. and Mrs. Jack Stone and sons, Lawrence and Martin; Miss Florence Hurvitz, Mr. and Mrs. S. Cohen, Miss Frances Langnet, Mr. and Mrs. L. Shiffman and children, David and Annette; Mrs. S. Cass and daughter, Arlene; Mrs. A. Frankel, Mrs. D. [illegible], and daughter, [illegible] [illegible]; Mrs. A. Fisher and daughter, Pearl. Sharon received a Hebrew letter of congratulations from her father, Captain I. M. Cass, who is stationed at Sydney Military Hospital, at Sydney, N.S.

MARRIAGES

Shapero—Salem

The marriage of Hannah, daughter of Mr. and Mrs. Harry Salem, 50 Borden Street, to Max, son of S. Shapero and the late Mrs. Shapero, 150 Manning Avenue, took place on August 22nd, at the home of Rabbi Samuel Sachs, who officiated. The bride wore a pale blue afternoon dress, navy blue lacing and accessories, off-the-face Breton sailor hat and shoulder-length veil, and a corsage of orchids. Following the wedding, a dancing party was held at the Royal York Hotel for thirty guests. The couple left on a wedding trip to the Laurentian Mountains.

Singer—Grossman

The marriage of Lillian, daughter of Mrs. Grossman and the late M. Grossman, Grange Avenue, to Max, son of Mr. and Mrs. M. Singer, Huron Street, took place on August 25th, at the home of the bride's uncle and aunt, Mr. and Mrs. H. Winn, Dovercourt Road, Rabbi David Monson officiating. The bride was given in marriage by her brother and sister-in-law, Mr. and Mrs. H. Grossman. She wore a blue wool suit, with matching pompadour hat and finger-tip veil, and carried a bible covered with white roses and streamers of baby's breath. Miss Hannah Grossman sister of the bride, was maid of honor, in a navy crepe suit trimmed with white, and matching hat. At the dinner which followed, the bride's mother received in a blue crepe dress, and corsage of red roses; the groom's mother wearing black crepe, and corsage of roses. The couple left on a wedding trip to Hamilton and will live in Toronto. For travelling the bride wore a grey tailored suit with black accessories.

Clarfield—Sherman

The marriage of Ida, daughter of Mr. and Mrs. B. Sherman, Queen Street West, to Gunner Morry Clarfield, son of Mr. and Mrs. P. Clarfield, Northcliffe Boulevard, took place on July 31st, at Chudleigh House, Rabbi David Monson officiating. The bride, given in marriage by her parents, wore a street-length dress with white pique bodice and eyelet skirt. Her shoulder-length veil was caught to an off-the-face headdress, and she carried a prayer book covered with orchids. Mrs. Samuel Sherman, sister-in-law of the bride, was matron of honor, in a two-piece navy blue suit, and white accessories. William Clarfield, brother of the groom was best man. The couple left later for Dartmouth, N.S., where the groom is stationed.

Marks—Carmen

The marriage of Phyllis, daughter of Mr. and Mrs. George Carmen, Elgin Avenue, to Saul Marks, son of Mr. and Mrs. M. Marks, Bloor Street West, took place on August 25th, at the bride's home, Rabbi Samuel Sachs officiating. The bride wore an afternoon dress of blue summer wool, with matching hat, and carried a nosegay of roses. A dinner for the immediate family at Chudleigh House, was followed by a reception at the home of the bride's parents, her mother wearing a beige suit with matching accessories, and corsage of Talisman roses; the groom's mother wearing blue, and a corsage of [illegible] [illegible]. The couple left for [illegible]

Katz—Carroll

The marriage of Lillian, daughter of I. Carroll, to Morry Katz, son of Mr. and Mrs. S. Katz, Cosington Avenue, took place on August 30th, at the home of Rabbi Samuel Sachs who officiated. The bride was given in marriage by her uncle and aunt, Mr. and Mrs. David Carroll. She wore a light blue redingote dress fashioned on princess lines, with lace and fagotted collar of white. Her shoulder-length veil fell from a matching pill box hat, and she carried a white prayer book covered with orchids, red roses, and streamers of lilies-of-the-valley. Mrs. S. Gorlick, sister of the groom, was matron of honor, in a two-piece black crepe suit with sequin top, and corsage of red and white roses. Earl Fordun, R.C.A.F., was best man. At the reception which followed at the home of the groom's parents, the bride's aunt wore a black crepe dress, and corsage of red roses; the groom's mother, wore skipper blue crepe, and corsage of yellow and pink roses and lilies-of-the-valley. Out-of-town guests were: Mrs. S. Fineberg, Mrs. C. Meyers, and Mrs. H. Sokolsky, of Detroit, Mich.

ENGAGEMENTS

Mrs. Louis Shaffel, of Chicago, Ill., formerly of Toronto, announces the engagement of her daughter, Miss Bess Sacks, to Dr. Alfred C. Marks, of Chicago.

The engagement of Rebecca Rolene, daughter of Mr. and Mrs. H. J. M. Rothschild, of Concord, New Hampshire, formerly of Toronto, to Louis Specter, son of Mr. and Mrs. Michael Spector, of Manchester, New Hampshire, is announced. Miss Rothschild was educated at the Ontario College of Art, Toronto Conservatory of Music, and is a graduate of North Toronto Collegiate and the University of Toronto. She is a member and former Dean of Alpha Epsilon Phi sorority. She is employed in the occupational therapy department of the New Hampshire State Hospital, where she is in charge of the industrial therapy. Mr. Spector attended Manchester Central High School and graduated from the University School of Business Administration where he was a member of Tau Epsilon Phi fraternity. He is a certified public accountant and a member of the American Institute of Accountants, the New Hampshire Society of Certified Public Accountants and the Masonic Order. The wedding will take place on September 6th, at Copley Plaza Hotel, in Boston, Mass.

Make the most of your Tea..

warm the tea pot first

"SALADA"

Jewish Faith Through Knowledge

JEWISH RELIGION IS A TOWER OF STRENGTH — JEWISH CULTURE IS A SOURCE OF INSPIRATION.

These are the two ingredients of Jewish Education, as offered in our Talmud Torahs.

Our curriculum is extensive. In addition to reading, writing, Hebrew, Jewish History, Yiddish and the Bible, it also includes a full course of Jewish customs, observances, ceremonies and a detailed study of our prayer book. Our teachers are trained professionals. Our class rooms are large and airy. Our extra-curricular activities are very attractive.

The month of September is the "MONTH OF JEWISH EDUCATION." Enroll your child in one of the following neighbourhood Talmud Torahs:

TORONTO HEBREW FREE SCHOOL, 9 Brunswick Avenue, KI. 6230

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EUCLID AVENUE TALMUD TORAH, 175 Euclid Avenue, Ra. 6490

BETH YEHUDA TALMUD TORAH, 795 Ossington Avenue, KI. 6230

SHAAREI SHOMAYIM TALMUD TORAH, 640 St. Clair Avenue West, LL. 8074

ASSOCIATED HEBREW SCHOOLS OF EASTERN CANADA, TORONTO BRANCH



200 new companies engaged in war production have been established in Palestine since January 1942. They are part of the estimated 3,000 Palestine [illegible]

PUNCH gets the VOTE!

A host of discriminating smokers enjoy Punch . . . always! Its matchless Havana fragrance and flavour keeps them true.



CANADA'S FINEST CIGAR

Punch CIGAR

PERFECTOS or PANATELAS 10c

MINIS 15c

The Road To Lublin

(Continued from Page Four)

kaddish. His voice cuts like a knife. This is no kaddish. It is an oath, an oath to avenge a human life ended so pitifully and so alone, and a human being flung like a dog into a nameless grave.

It is nearly 4 P.M. We pull in to Chemnitz. The guards have already called up the Hebra. Two men come to fetch the body. The burial is a lonely business. There is no service and there are no morners. Many of us actually envy our martyred comrade. He has paid his bill and left. In a corner of the Chemnitz graveyard he at least has found rest. But for us there is the endless road into exile.

The Hebra at Chemnitz makes us a gift of one hundred marks and a little food. If only all the communities along the route could be told of our coming our lot would be easier, but who could know that our journey would follow so crazy a route.

At Chemnitz they change guards. The Gestapo are replaced by the Brownshirts. The difference is only one of color; the nature is the same.

According to plan we should be off again at seven. But when the time comes an order is issued to divide the transport in half. To relieve congestion, sixty of us are to go into another freight car. At last we can stretch our weary limbs.

I am ordered to stay in the first car. The two are hitched together, and we start off.

It is now the night of October 28, and we are nearing Eger in Sudetenland. All of a sudden we discover that the second truck has vanished. To this day I don't know when it was unhitched or why. I only know that when we got to Eger and the door was opened so that the guard could come in and count us, I took a hurried glance at either side and there was no truck to be seen.

I ask the guard, a young hooligan, and [illegible] reply: [illegible]

"Where to?" I am wild with curiosity. The answer is a shrug of the shoulders.

I decide to find out the truth at all costs. I make him an offer. "Take twenty-five marks (part of the hundred given us at Chemnitz) and wire the Jewish community at Praha. Tell them to meet us at the station with food."

The young hooligan does not want to take the risk. He says he will ask the commandant and makes off toward the waiting room. A moment later he is back again. Everything is fixed.

I begin to feel easier. The fellow may be all right. So I try him again about the missing truck.

"They've shunted it to Nuremberg," he replies. More he doesn't know. He can't say what has happened to the people inside.

The train puts on speed. Marienbad flashes by, an ethereal city of a bygone story. We came to Pizen in Czech territory. About a mile and a half from Pizen is the border between Germany proper and the Protectorate of Bohemia and Moravia. We have to go through the customs. The door of our freight car slides back. Czech officials come aboard. With them are special officers of the Finance Department, which controls importation of money. They inspect the curious human baggage. I see in their eyes the impression it makes. They don't bother to ask us if we are hungry. They see it in our wan and pallid faces and in our staring eyes. They fetch us milk and tea and other refreshments from the canteen. While they are handing these out, their eyes fill with tears. But they say nothing. The Gestapo agent stands beside them, and they have to be careful.

The formalities are over. We are off again. It is a brilliant shining afternoon and the territory of the Protectorate lies bathed in sunlight. We feel curiously light, almost sprightly. The sun is greater than Hitler, and more enduring.

Saturday, October 29. About 10 A.M. We have reached Praha. Once again we are shunted to a siding to avoid exciting popular interest. Officials of the Praha Kehilah are there to meet us. Everywhere, everywhere, in Dresden, in Chemnitz, in Pizen and now in Praha, the scattered remnant of the community comes to our rescue. Everywhere there is the same Jewish brotherhood, the same solidarity of Israel. In a few moments our car is transformed into a canteen.

But our luck is short lived. In less than an hour we behold at that same station a scene which sends shivers down our spines. A group, surrounded by Nazi guards, is being herded toward our car. Presently, seventy persons step aboard, men, women and children. They have just come in from Vienna and are being shifted like us to Lublin.

Again the old foul congestion.

The newcomers make a shocking impression. Most of them look like us after our seven week journey. They are all in tatters, hungry, thirsty, ill, and broken. Without exception they look like living corpses. To come from Vienna to Praha has taken them five days! Like us, they too were bundled into a freight car as if they were the vilest criminals. And this only after tramping a good part of the way on foot. They spent a whole night in an open field, closely guarded by Gestapo agents. Three of them died there and were buried in a common grave, upon soil unknown and unmarked. Within two hours nothing was left of our provisions. Like hungry wolves they fell upon our bread, butter, cheese and eggs. Nothing was eaten, everything was devoured.

They tell us that for the past two weeks Jews have been rounded up in Vienna and sent to Lublin. Throngs of Nazis poured into Jewish streets and houses and arrested the inhabitants en masse. They preferred to take the wealthier middle class folk who owned property. [illegible] had to go about barefoot and in rags. Only then were they regarded as suitable for emigration to Lublin. The seventy newcomers were, in fact, the aristocrats of the Vienna community.

We are nearing Olomouc. Will we be met there? Are there still Jews in that city to have pity on our plight?

At 2 A.M. we eventually pull in. Wonder of wonders! Despite the hour, two aged members of the Hebra Kaddisha are there on the platform with food and a Sefer Torah (scroll) wrapped in a tallith (prayer shawl).

"It is the last Sefer Torah in the city," they tell us, the tears welling in their eyes. "We too have been hounded like you. People are fleeing for their lives. Take this scroll as a memorial of our ruin. Take it as a gift on your wanderings, and may God deliver you out of their hands!"

Scarcely have they finished speaking than the wheels begin to grind and we are off.

And so we have a Sefer Torah, a memorial of older, happier days in the Moravian city of Olomouc. Time was when it housed a large Jewish settlement. Now there is nothing but a wilderness. The school was burned down the very night the Germans marched in. Jewish shops have been "aryanised." The two thousand Jews of Olomouc have fled. All that is left —watchmen of ruin—are a handful of old men.

The two men tell us also that from the neighboring city of Prostejov — formerly known as the Czecho-Slovakian Manchester and the seat of a prosperous community—all Jews have fled. Several of the more prominent manufacturers have been arrested, and many have already died.

From Olomouc to Moravska-Ostrava usually takes about an hour and a half by express. In our case it takes the better part of a day. The train stops not only at every wayside station, but also in midroute. Remember, it is the beginning of the German Polish war. Armaments and troops are being rushed to the western front and the main lines are therefore closed. Trains are being held up for hours on end, and the congestion is especially heavy at Moravska-Ostrava, which is a leading junction.

Hour after hour a succession of freight trains flash by with Jews herded in the filthy cars and driven like us to the concentration camp-ghetto of Lublin. It is impossible to tell how many go by.

On several of the cars there are legends scribbled in chalk: "Danger! Consignment of dirty Jews!" "Hands off! Jews in transit." On some of the cars yellow flags with a large black star of David in the center have been hoisted. On them are emblazoned the words, "Jews will be destroyed by German Kultur."

To see these things through the tiny airhole of our locked car is far worse than going without food or drink. It is crueler than death and more bestial. It is death of the nerves. A man can be as tough as they come, but there are some things he just can't take. This is one of them. To this day I can't figure out how I kept sane.

At last we come to Moravska-Ostrava. We are shunted, as usual, to a siding. But we are not alone. During the past few days similar transports have been pouring in from all parts of the Reich, and there are now about fifty lined up in a row. They are not locked as on the journey, but open, though heavily guarded by S. A. Brownshirts and by local Nazis distinguished by red arm-bands.

I should say there are at least four thousand Jews packed in the freight cars. The scene resembles nothing so much as a giant gypsy camp. All around stand women wringing dirty clothes. Pots of tea are boiling over open fires. Men stand around in their light summer clothing, and women and children in tatters and barefoot shiver in the open cold. It is a sight which will live in my memory forever. No man forgets such things as long as he lives.

Most remarkable of all, not one of the four thousand souls utters a word. Conversation is forbidden and nobody dares to disobey. Even the children seem to sense the necessity for silence. After all, they come from the Reich. They have learned what Nazism is. Only their eyes speak, and in their eyes is the tale of all our yesterdays and — who knows?—all our tomorrows.

People are dying all around us and not of natural causes. Many do away with themselves, usually the younger people, mere boys and girls. They slash their wrists at night when no one can see, and never wake up.

The guards lift the dead from the cars with complete nonchalance. One day there are three; another five; a third, seven, and once, as many as sixteen. On the night of October 30 there were twenty-two suicides in those fifty freight cars. As a rule, the Hebra Kaddisha removes the bodies. One of the suicides is a mother with her three-year-old child, Gertrude Clemenski. She lived in Vienna in the Sterkgasse. Husband, forty-two years old, was bundled into another freight car. Disappeared en route. Body thrown out at Moravska-Ostrava. Wife slashes her wrists. Takes the child with her. The world is too much with us.

Still, we don't die of hunger. The Czechs help us as much as they can. No one is allowed to look into our car to see how things really are. So they have to guess our needs. They bring us bread, tea, potatoes and milk for the children. Also, most blessed gift, a piece of soap to wash our clothes. The Brownshirts scowl at them, but they are not frightened. Forbidden to come near, they throw the things in at us. They even bring old rags and clothes. And all the while there are tears in their eyes.

Tuesday afternoon, October 31. A sudden commotion outside our freight car. A group of Gestapo officers and Brownshirts, with captains of the Voluntary Labor Corps and about one hundred sergeants of the special "Jew Police" drive up in limousines. We are ordered to get out and form fours, men and women separately. They run through the list of our names and check particulars.

An order is barked out.

"Doctors, engineers and technicians, one pace forward!"

About two hundred men answer. They are divided into squads.

"You fellows are in charge until Lublin," raps out the commandant. "All aboard!"

In a few moments we are back in the car. The door is slammed and locked. An hour later we hear an engine puffing in, and presently we are off. Some of our fellow travelers have been held at Ostrava for a fortnight. In our case, fortunately, it was only two days.

Now it seems we are really bound for Lublin. The train is divided into two halves of twenty-five cars each, since a single engine cannot pull the lot. Presently we are at Teschen, the frontier between Czecho-Slovakia and Poland.

From there we go on to Bielsko, the great textile center of Polish Silesia. Then on to Oswiecin, Trzebinia and Krakow. The stations make a dreary impression. There is not a soul on the platforms except soldiers and German police guarding the junctions. The normal hurry and bustle of a busy station is strangely absent. Krakow alone seems a bit more lively, but that is because it is a main junction and is being used for Jewish transports like ours.

We wait in Krakow for about six hours, but no one is there to meet us. Not a Jewish face to be seen on the platform for love or money. The reason comes out later. Krakow is one of the places where the Nazis are especially strong. The Jews dare not show their faces. They spend their days huddled together in cellars and basements.

Our route lies over the lands of the Polish peasantry. An autumn drizzle is falling. Everywhere a scene of desolation and rapine meets the eye. Cities and villages lie in ruins. Nothing remains of the houses but battered walls and broken chimney stacks limned gauntly here and there against the evening sky.

Olkusz, Miechow and Jedrzejow are at present pretty well intact. They have not suffered the same destruction as the other cities through which we pass. But as we pull in to the several stations the same spectacle confronts us at each one. There are no passengers

(Continued on Page Eight)

CANADA

NATIONAL SELECTIVE SERVICE

REGULATIONS

★ EFFECTIVE: SEPTEMBER 1, 1942

★ **THOSE AFFECTED**

ONE GROUP of regulations (A) applies to all workers, male and female, and their employers, except any persons employed:—

As female domestic servants in homes where there is not more than one servant employed; By a provincial government; As ministers, priests or clergymen; As professional engineers or science workers under the Wartime Bureau of Technical Personnel; In part-time subsidiary employment which is not a regular occupation;
In agriculture, hunting, fishing, trapping; As teachers; As nurses and probationers; In casual labour;
As students at work after school or on holidays other than long summer vacation.

The other Group (B) applies to all workers.

★ **THE REGULATIONS**

GROUP (A)

1. No worker may quit his job without giving his employer seven days' notice in writing.
2. No employer may lay-off or discharge any worker without seven days' notice in writing.
3. No employer may interview or engage any worker unless such worker has a permit to seek employment.
4. Permits to seek employment may be obtained from National Selective Service officers in Selective Service offices, formerly the local offices of the Unemployment Insurance Commission.

GROUP (B)

5. A National Selective Service officer has the power:
   (a) to order any person to report for an interview at the local office;
   (b) to order any person who has been unemployed seven days to take any suitable work; and
   (c) to order any partially employed person to take any suitable full-time work.
6. No person ordered by a National Selective Service officer to take a job may quit such job without permission of the officer.
7. When a worker has to travel to a distant job, the National Selective Service officer may pay the cost of transportation and certain other special allowances.
8. If a worker at the request of the National Selective Service officer changes from less to more essential work, he may claim re-instatement in his former job when the more essential work is finished.
9. Any employer, employee or other person who violates any provision of the regulations or any order made under them is liable to a fine not exceeding $500 or a jail term of not more than 12 months or both.

Note—Agricultural workers may take seasonal or temporary employment outside agriculture with the consent of Selective Service Officers when such work will not interfere with farm production and by taking such work they will not lose their right to postponement of military service.

★ **EMPLOYERS**

Read the orders-in-council setting up the regulations and the Explanation of National Selective Service Regulations which can be obtained from Selective Service offices.

★ **EMPLOYEES**

Read the orders-in-council setting up the regulations and the Workers' Handbook which can be obtained from Selective Service offices or offices of trade unions.

ELLIOTT M. LITTLE, Director National Selective Service

HUMPHREY MITCHELL, Minister of Labour

5343

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

SEPTEMBER 4th, 1942 VOL. XXIV. No. 48

Refusal To Sell Temple Seats For High Holidays Hailed Progressive

The Jewish Advocate, of Boston, Mass., says:

We wish to commend Temple Sinai of Brighton, and Rabbi Beryl D. Cohon, its spiritual leader, for the progressive step taken in adopting a policy not to sell seats for the High Holidays and thus encourage year-round synagogue affiliation.

The practice of selling tickets for the High Holidays has two legitimate motives: to raise additional revenue for the synagogue and to provide an opportunity for the unsynagogued to attend services. It is unfortunate but true that these sacred days have too often been desecrated by uncouth and unscrupulous commercial tactics. Insofar as the unsynagogued Jew is concerned, this problem will never be solved as long as we resort to ticket-selling.

If the synagogues do not place sufficient respect on themselves why should the average layman? If the synagogues do not insist on membership, how may we expect the layman to insist on it? There are literally some 40,000 Jews in Greater Boston who are affiliated with no synagogue or temple, and the time seems to be propitious for a great religious revival.

Temple Sinai is making a brave attempt. It aims through its new policy to recapture certain basic Jewish ideals. In justifying the revolutionary step, the officers have in mind the following:

> To make the High Holidays sacred occasions, not commercialized opportunities.
>
> To have Jews worship in family groups. (The synagogue is reserved for members, and members find seats as they come into the building).

The congregation wants to welcome all men who are in the armed service of the nation, all out-of-town students, all refugees, without any commercial advantages, to itself. If these people want to make an offering, then it is a free-will offering. (To provide more spacious surroundings, High Holiday services will be held in Jordan Hall.)

For a young congregation like Sinai, this is quite a step. But it is determined to carry on, hoping that others will rally behind it and thus raise the religious standard of our great Jewish community.

every friday

"Sometimes when people censure me,
I tell them without rancor
That for what it cost me to be free,
I might have had an anchor."

Recently three hundred Polish Jewish soldiers in Palestine were presented with mezuzahs of silver, hand-made at the Bezalel School and doubtless beautiful, as most of its handiwork is. But mezuzahs are also in demand among British troops stationed in the Middle East, according to news dispatches. Australians in particular, Jews as well as non-Jews, regard the scrolls as lucky amulets and many of the Aussies are said to have sent mezuzahs to their relatives, urging that they should be put on the doorpost as a guard against air raids. Now, this is not correct, of course, although in Talmudic times the mezuzah was believed by some to have a protective power against evil spirits. Also, it must not be given to a non-Jew, lest it be treated with less than due respect.

Quite likely, the non-Jewish soldiers do not know what the mezuzah contains and the same can be said of the Jews if they regard the mezuzah as an amulet. The mezuzah is a narrow case of wood, metal or glass, and contains a rectangular piece of parchment inscribed with twenty-two lines of passages from Deuteronomy, rolled up and inserted inside. This case is fastened on to the upper part of the right-hand door-post, in a slanting position, the upper part inward and the lower part outward, a handbreadth's distance from the outer edge of the post. There is a protected opening in the case for the name of God at the top of the parchment. The mezuzah may be inscribed from memory but if one letter is missing it may not be used.

The passages from Deuteronomy are Chapter 6, 4-9; and Chapter 11, 13-21. The first one reads: "Hear, O Israel, The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thy might. And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

The second one reads: "And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; And then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; [illegible] Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thine house, and upon thy gates."

Among Orthodox Jews a mezuzah is obligatory for every building in which they live. A benediction goes with the attaching of the mezuzah to the door-post and every time a pious person passes he touches and kisses the case at the word for God and prays: "May God keep my going out and my coming in from now on and ever more." It is from this perhaps that the soldiers regard it as a protective charm. Anyway, it is supposed to bring blessings to those that touch it.

Maimonides says of the mezuzah: "By the commandment of the mezuzah man is reminded, when coming or going, of the unity of God, and is aroused to the love of Him. He is awakened from his slumber and his vain worldly thoughts to the knowledge that nothing endures in eternity like the knowledge of the Rock of the World. This contemplation brings him back to himself and leads him on the right path."

The mezuzah is emblematic of what the Jews believe and what they must continue to stand for to justify their survival. It would be a good thing if this war could scatter mezuzahs all over the known world through the movements of great masses of soldiers and migrants. People might become curious about the biblical passages inside the cases and find out what they mean.

The mezuzah might help them to perceive how certain is the wrath of the Lord in periods of gross selfishness when the world turns to serve other gods and forsakes the moral law, the law which is supposed to be in the mind, govern the deeds of the hand, and regulate the life code of every household. The mezuzah could serve another purpose, too. It could illustrate the universal similarity of the human personality without reference to race, creed, or color. For the mezuzah may be made of glass or metal or wood from anywhere, but it is always the same inside. f.f.c.

Interned In Lithuania

A list of 33 Jews interned in Kaunas, Lithuania, has just reached the office of the Joint Distribution Committee from Palestine. The names and ages are given below. Pointing out that the list probably took considerable time for transmission to Palestine and thence to the United States, the Joint Distribution Committee stated that many of the people listed may have been moved in the interim.

In releasing the list, Joseph C. Hyman, Executive Vice-Chairman of the J.D.C., stated: "It must be borne in mind that there is no possibility of sending help from the United States to any of these persons at the present time. American war laws forbid communication with enemy-occupied countries such as Lithuania. We are making this list public for the sole purpose of affording to relatives of these people the only available information as to their whereabouts."

The list follows:— Bedakas, Leiba Gerselis, 29; Bruckus, Joseph-Beras, 57, and Ona, 46; Chazanas, Falvuses Glmas, 29; and Marjam, 28; Dubrovicius, Dr. Isakas-Chone Smulis, 45; his wife, Raisa, 35; daughter, Rina, 13, and son, Jacob, 9; Feinbergas, Josefa Dovidas, 49; Gersteinas, Ruvenas, 39; Gilkmanas, Moris Ruvinas, 39, and his wife, Liuba, 37; Goldshtenas, Simonas Judelis, 29; Hoselsonas, Leiba Chaimas, 38; Javorovicius, Israelis Chaimas Isakas, 27; Joffe, Noach Beras, 55; his wife, Ester-Rachil, 47, and Rotsildiene, Gitel, 77; Kantorovicius, Mejeris Sineris, 38; Lewesa, Nelemelis Elijas, 62; Marelis, Salamonas Leiba, 21, and Chava, 28; Miskeris, Nisonas Mendelis, 50; his wife, Feige, 48; daughter, Ester, 21, and Sulamit, 18; Rosetalis, Leiba-Vulfas, 34, and his wife, Rachile, 32; Salmelbaumas, Smuelis-Pinchos, 38; Stukarevicius, Abromas Girsas, 28, and his wife, Masa, 22; Volpas, Jakobas-Grigorijus, 39.

To Build New Lidice In Palestine

In addition to Lidice, Ill., the town renamed in honor of the Czechoslovak village wiped out by the Nazis in revenge for the killing of Reinhard Heydrich, deputy "protector" in Bohemia, last May, a Lidice is to arise in Palestine. According to the Czechoslovak National Council of America, a group of Czechoslovak Jews now living in Great Britain has decided to create a fund for the building of the town. Assistance by Czechoslovak Jews in Palestine is expected.

The Road To Lublin

(Continued from Page Seven)

waiting for trains and only a handful of soldiers. But there are crowds of Jews, men, women and children, working on the lines or carrying Kotlas, all closely guarded by the Brownshirts.

We reach Kielce, another spot where the lines cross. Here, as at Krakow there is a great deal of stir and bustle. Jewish transports from German Silesia and the Czestochowa zone come pouring in. It is the coordinating center for the movement to Lublin.

So far as I can see, the renowned German Punktlichkeit (punctuality) is everywhere conspicuous by its absence. Instead, there is about this whole business nothing but muddle and confusion. Instructions seem to be issued wholesale without the slightest regard for the technical problems involved. There is a general order to get the Jews to Lublin, but not the faintest semblance of an organization to do so. People are merely pushed into trains and left to travel about aimlessly for weeks on end.

Even the Nazis are getting unnerved by the chaos. We hear them all around us cursing and generally venting their spleen against the Gauleiters for issuing orders without any notion of how they can be carried out.

From the point of view of schedule, the journey from Kielce to Lublin is nothing but a farce. Instead of taking four hours, as it should, it takes the better part of a day. As we leave Kielce, the now familiar spectacle of ruin again presents itself. Everywhere you see shell holes and large cavities in the ground, sometimes also broken and discarded pieces of military equipment. In one place, not far from Zovodnow we see a mass of Polish tanks lying abandoned in holes, with all kinds of ammunition scattered around.

What strikes one most is the number of devastated churches. I should say, as a rough estimate, that of those we passed between Krakow and Lublin, at least 90 per cent were in ruins. It seems to have been an avowed aim of the German invaders to wreck every Polish place of worship they could find. This was especially evident in smaller towns like Szydlowiec, Krasnik and Ostrowiec.

November 2, about 2 P.M. At last we reach Lublin, capital of the new Jewish state.

I have tried to write it a hundred times, and a hundred times I have given up the task. I choose my words and set them down, but they are mere sounding brass and a tinkling cymbal. Were it a matter of art or of talents, maybe it would be easier. One could cudgel one's brain and exploit one's fancy. But these are things which rarely happen, and that is why it is so hard to tell them. There is no pen wielded by man which can write even the thousandth part of the horror that is Lublin.

Lublin is a vale of sorrows. No living beings are they who walk its streets. All are shadows, phantoms haunting a world that is ended. Nobody speaks in Lublin; nobody passes a greeting. They have even ceased to weep.

Lublin has been turned into a vast concentration camp, the most terrible that the world has ever seen. In normal times Lublin has a population of 72,000 Gentiles and 40,000 Jews. Today, the number of Jews cannot be computed. It must run into at least 200,000, perhaps a quarter of a million. The congestion, the stench, the poverty, the disease and the chaos which reign in Lublin cannot be paralleled anywhere else on earth. Men live in the streets, in cattle stalls, in cellars, in carts and in the debris of devastated houses. You see their clothes hanging on trees along the main streets.

Men die like flies in the thoroughfares, their bodies strewn on the roadway like burnt out cinders. Shrouds are no longer used for the dead because none can be bought.

At night everything is pitchblack. The electric cables were smashed in the bombardment, and when they were repaired later, there was no coal to keep the power stations going.

Chairs, wardrobes, even beds have long since been chopped up for firewood. Window panes have been shattered, and there is no glass to mend them. Icy winds whistle through the desolate homes. Foodstuffs are unobtainable. The whole city is girt with barbed-wire fences, and the Nazis allow no traffic to pass through. The water has turned foul and cannot be drunk. All the wells have become polluted.

Cholera and typhus are already rampant when we reach Lublin. Men die like flies faster than one can bury them. Hundreds and thousands of bodies are thrown together into mass graves. Actually, there are sufficient doctors in the city to stem the epidemic, but they lack the barest necessities in the way of bandages, drugs, instruments, and above all, beds. The cemeteries are over-crowded. At least a thousand Jews have fallen victim to the plague in the last two weeks. No one knows how it all will end.

The authorities are well aware of what is going on. They feigned ignorance at first, but when the epidemic spread to their own ranks they had to sit up and take notice. The International Red Cross was at least allowed to bring in provisions and sanitary appliances. Drugs and medical instruments are distributed wholesale. Jewish doctors work day and night. Indeed, it is only their self-sacrificing labor and the open-handed help of the Red Cross that has saved Lublin from being turned within a few weeks into a morgue. But even [illegible] sidions, the very ones who were ordered at Moravska-Ostrava to superintend the transport, have succeeded in clearing a space outside the city and in setting up a number of wooden huts as a protection from the cold. The work goes on feverishly for ten and more hours a day. The women band together and cook whatever they can gather. By poetic license we call the product "vegetable stew," but it has a million flavors. The communal soup kitchen run by the Jewish authorities can actually serve nothing but potato broth and stale black bread, but even this diet succeeds in sustaining thousands of lives.

The refugees from Germany and Austria prove especially resourceful in building these wooden huts, constructed mainly from floorboards and posts retrieved from the general debris. Roofs are fashioned out of old straw and corrugated iron. The biggest problem is that of heating.

Earlier arrivals begin to gather round in order to share the benefits of our efforts. All are in the sorriest plight, victims of the most wretched destitution. Hundreds have not slept for weeks, cramped and confined in noisy freight cars. They wander about sad-eyed and distraught, like mourners at funerals. Many of them are alone, their wives or children having been killed in the bombardment. Brothers and sisters come without parents, wives without husbands, little children without father or mother, left utterly desolate in a brutal and rapacious world. Their situation is even worse than ours. One thing only is clear as day: the devil alone could have devised such hell. The seven tortures of the damned are there before your eyes. Lublin is a giant concentration camp where people spend their days trying to dig their way out of a living grave.

Unobserved by the guards in and around Lublin, thousands of men, mostly youngsters, daily take their lives in their hands and try to escape from this ghetto-hell. Most of them make their way across the Soviet border, hiding in the fields by day and creeping on all fours at night. It takes them a week or more, but as a rule they get through. There are, however, exceptions. Sometimes the patrols catch them, and then these "deserters," as they are called, are invariably shot.

No description of Lublin would be complete without some mention of the relations which exist between the Polish population and the Jews. The Nazi project of driving a wedge between Poles and Jews—a project upon which a great deal of energy has been expended—has not entirely failed of success. The Poles of Lublin and the surrounding district are distinctly apprehensive. They fear that in the course of time their own belongings will be given to the new "republic."

Consider, for instance, this case. A peasant sets out one morning to plow his field, some twenty miles out of Lublin. On his arrival, he is confronted by a row of placards announcing that this is now the territory of the new Jewish state. The whole place is dotted with wooden huts. Naturally, he is none too happy about it. He cannot expel the occupants because all around there are barbed-wire fences and well-armed patrols of soldiers and Gestapo agents.

Small wonder then that hatred of the Jews [illegible] possible to explain. Now, however, the poison is spreading without cause to the region of Kielce. In Krakow, on the other hand, Poles and Jews continue to live on friendly terms.

November 15. I have been in Lublin for a fortnight. Suddenly my name is called. I tremble in every limb. My wife loses control of herself and begins to shriek. She is sure of the worst.

A Nazi shouts at me to report at the superintendent's office. "Pack your stuff," he added, "you're off."

I think the fellow is kidding. The devil is having his joke. I must be going to Oranienburg or Spandau or Dachau or to my old "home," Buchenwald.

The guard is serious after all. "Word has come from Warsaw," he explains. "You're to be let out. The wife and child can go with you. Seems you've got a visa for the United States, or something. The American Consul's intervened."

I can scarcely believe my ears. Am I dreaming? Presently, one of the Red Cross, a Swiss, comes over and taps me on the shoulder.

"It's all right," he says. "You're going to the United States all right. The Consul in Warsaw has spoken for you. He's got a ticket waiting and a hundred marks for the journey. Get the express to Krakow and go on from there to Linz. Then you can catch the through train to Genoa. You'll have to wait, though, for the boat."

There are moments in life when excitement can drive a man crazy. This is one of them. The Red Cross man understands. He tells it all over again. And then once more. He has to assure me it's true. Even that isn't enough. He tells me he'd go with us to Krakow.

It takes me but a moment to collect my things. To tell the truth, there's precious little left. I say good-bye to the others, get my papers—and I am out of Lublin and hell.

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